



# B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY



Volume 47, No. 10

July, 1933



DR. JACOB BILLIKOPF, President, The National Conference  
of Jewish Social Service

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# B'NAI B'RITH MAGAZINE

## *The National Jewish Monthly*

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## EDITORIAL COMMENT

### Is There Light in the Darkness?

JEWISH life continues to be absorbed in its agony, and for the time being there seems no other Jewish interest than the pain of the brethren in Germany.

And wherever two Jews meet it is asked: "Is there any hope?" and generally the answer is a shrug of despair.

We ourselves, looking at the news for a gleam last month amid the reports of new persecutions, found what looked like light . . . an instant flash that suggested, at least, a lucid interval in the German madness.

There it was in the *Berliner Tageblatt*: This newspaper, once published by Jews, had been taken over by the Nazis. In this newspaper last month appeared a four-page supplement on the Jewish question. Its content was far from the malice that poisons all Nazi discussion of Jews.

It was cool, collected, and even fair . . . "We feel it our journalistic duty to bring up this difficult problem the solving of which should not be impossible, for the sake of building up Germany's spirit of communion," the *Tageblatt* said.

It discussed the good cultural contribution of Jews to the civilization of Germany, pointed out that 78 per cent of the 84,000 Jews in the German army had fought in the front-line trenches, that 12 per cent of these had died in battle, that 29,874 Jewish soldiers had been decorated for valor.

We may well believe that the German government, desiring the good opinion of the world, is becoming seriously disturbed by increasing evidence of hostile opinion, implied or boldly spoken. The foreign minister of England minces no words in expressing the abhorrence of his government. France, deriding Hitler's speech, contrasts his honeyed words, his demand for the right of the German people to live, with the cruel devastation of a large section of the German people. And now prominent members of the United States Senate, led by Joseph T. Robinson, have publicly denounced Hitler's anti-Semitism.

Nor can it have escaped the Hitler consciousness that long after President Roosevelt had appointed new ambassadors to all the recognized governments of Europe, the embassy in Berlin remained vacant even until the impending adjournment of Congress made the appointment imperative, at which time William E. Dodd of Illinois was selected for this post.

It must have occurred to Hitler to ask, "Why were we ignored so long?" The long delay cannot have been without significance to the apprehensive mind of the German dictator.

Some four months have passed since the "cold pogrom" began and still the promised millenium has not come to Germany. On the contrary, a large productive section of the German population has been impoverished and in impoverished people there is no profit. Numbers of well-to-do German Jews have fled the country and business is hurt when many gainful people go elsewhere to spend their money.

So, if Hitler feels the hostile pressure of foreign countries, he must also feel an increasing, if silent, protest among the enlightened ones of his own people . . . "What is this getting us? Just what benefits are derived when we devastate a productive portion of our population?"

Besides, it is doubtless being brought to Hitler that Jews (formerly the best customers of the German lines) are no longer partial to German ships when they go traveling; that Jewish business men abroad hesitate to buy from a country that is the enemy of their people.

All this must give pause to the truculent Aryan spirit, must cause it to begin to doubt the value of a superiority gained by the destruction of a most profitable portion of the population, must, in time, prompt it to look for a graceful way out.

But the way out may be dreadfully difficult to those who so fiercely and easily embarked upon a policy of destruction. For, to restore the Jews to their once gainful positions may not be so easily accomplished; a vast economic damage is not quickly repaired.

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## A Forgery in the Congressional Record

BY congressional privilege almost any effusion (outside of downright filth) can get into the *Congressional Record*. Falsehood and ignorance, scorned by the daily press, can find a friendly niche in the *Record* and the congressman who utters them stands protected by congressional immunity.

So it fell last month that a brazen forgery entered the *Record* and to simple minds it may have seemed an official pronouncement of the United States government. The offender was Congressman McFadden of Pennsylvania. He stands on a lonely and evil eminence as the only congressman who ever brought anti-Semitism into the deliberations of the Congress.

He was speaking of international bankers. And what was his proof? Aye, he had the proof! Here were the Protocols of the Elders of Zion! He read at length from them.

And so portions of a proved forgery found their way into the *Congressional Record*. The United States Government, as publisher of the *Congressional Record*, was placed in the sorry position of giving circulation to a lie that sprang first from the miasma of European anti-Semitism.

Happily, McFadden's speech stirred congressmen to give assuring evidence that not in the United States is anti-Semitism to be tolerated as an issue of politics or even as the utterance from the irresponsible mouth of a congressman.

Congressmen protested, notably Representative Byrns. He read in the House a letter of protest from Dr. Cyrus Adler. . . . "Those remarks did a gross injustice to the Jewish people who have contributed so much to the development and the progress of our own country and of every country in which they have resided," said this congressman.

Representative McFadden must be frightfully ignorant or he would have known of Henry Ford's one-time ignorance in the same direction. He, after giving nationwide circulation to the Protocols, recanted in these words: "I am deeply mortified that this journal (the *Dearborn Independent*) . . . has been made the medium for resurrecting exploded fictions and for giving currency to the so-called 'protocols' of the Wise Men of Zion which have been demonstrated, as I learn, to be a forgery."

\* \* \*

## A Great Friend Speaks Up

TO Toscanini, the great conductor of the New York Philharmonic Symphony Orchestra, our homage and gratitude. He it was who was chosen to be the leader of the great annual music festival in Beyruth.

Toscanini, an Italian by birth, is an international voice, a man who thinks of himself as belonging to the world rather than to the narrow boundaries of any nationality.

Now last month it was announced that Toscanini had withdrawn from the Beyruth festival. Why had he withdrawn?

Two great Jewish singers had been selected to sing in the festival long before Hitler had decreed that Jews must be suppressed in order that Germans may feel superior. As the time of the festival approached, Nazi voices arose: "Jews must not sing in the Beyruth festival."

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On their account Toscanini has withdrawn from the festival. If art was to discriminate against men because of race or religion, he as a self-respecting artist could not participate.

His distinguished voice is not lonely among non-Jews. Last month the International Olympic Committee, meeting in Vienna, set its face against German anti-Semitism. It announced: Unless Jewish athletes were permitted to represent their countries in the 1936 Olympiad, unless German Jews were permitted to participate, that Olympiad would not be held in Berlin.

This was a section of world opinion and for America Brigadier General Charles Sherrill of New York spoke. And to world opinion contrite Germany fully yielded: Not only Jews from other nations but also German Jews will be respected in the Berlin Olympiad.

In this incident we catch another gleam of hope. It and the Toscanini incident are expressions of the abhorrence of the moral world. Gradually Germany is being encompassed by a world armed only with the reproach of civilized man.

How long can a nation endure such a siege?

\* \* \*

## The Vigor of Our Jewish Life

WE are happy to note that Jewish life marches on despite tragic circumstances. We look sorrowfully at the travail of distant brethren, wring our hands in despair, then courageously turn to the order of our own house . . . "What of our children?" . . . "What may we do to make Jewish idealism effective in the social order?" . . . "Are we sufficiently observant as Jews?"

Such questions as these concerned the United Synagogue (the conservative wing) in its convention last month.

What does Hitler destroy, then? The Jewish spirit is not destroyed but invigorated. Hitler may be fanning the fires of a Jewish renaissance.

## There Are Still Magnificent Givers

THE happier news of the month has to do with a great generosity and a timely gift. To the Hebrew University of Jerusalem Mrs. Felix Warburg gives \$100,000 in memory of her parents, Jacob H. Schiff and Theresa Schiff.

For the aid of students and for engaging outstanding teachers the gift is given, and particularly: "Owing to the persecutions in Germany, there will doubtless be many professors and students who will be eager to avail themselves of the intellectual life that the University can offer and I shall be glad if this fund will be able to give immediate aid to them in their difficult problem of where to begin their frustrated lives over."

May this magnificent gift stand for the emulation of Jews who will be called upon to translate their flaming wrath into dollars and cents for the succor of German Jews. Good it is to spend our righteous anger but the occasion requires us also to spend generously of our substance.

Jews who a little while ago had comfortable lives stand in the breadlines. . . . Teachers, doctors, workers of all kinds. . . . They could look with comforting assurance to the future. They had talents and skills that, it seemed, would always be gainful.

Then of a sudden the solid earth became fluid as the good work was taken from their hands, the bread from their mouths. Charity always had been something to give but now they must beg for the crust.

Two million dollars is being raised in this country for them and of this sum New York City is to give a million. We remember the flaming givers of fifteen years ago, the time when Jews threw their jewels into the melting pot for the relief of East European Jews.

We believe we are to see once more such inspired giving. The devastation of German Jewry is complete and better than our lamentations will our charity serve at the present moment. Two million dollars quickly raised will serve notice on the oppressors that the brethren of German Jewry stand behind them with more than protest.

The desolated brethren momentarily need our bread more than our anger.

\* \* \*

## About a Jewish Hunter of Songs

AMID the travail we may pause to look at a fine Jewish spirit; by name, Abraham Zevi Idelsohn.

You may never have heard of him. His way has been in the quiet paths, hunting for Hebrew songs. No profit for him in this; perhaps not even the applause of Israel which delights rather in its jazz singers.

For years he labored, gathering Hebrew songs wherever they were to be found on Jewish lips. Great was his delight to find one, even as other men delight in some material prize gained.

These songs must be gathered together in a book to be handed down as an inheritance to the generations. And what if Israel did not sing them? Well, he had performed his mission; he had saved the songs for Israel. It was enough.

With the zeal with which men apply themselves to reproduce best-sellers he went about his work; with infinite patience he gave the music written form. He put into it the fullness of his ripe scholarship.

His reward? The satisfaction of the scholar who has searched faithfully and has completed a great work.

Having finished one volume, he went patiently to the next and saw no conclusion of his laborious task until the tenth volume.

And so, recently, the work was completed. No clamorous voice of ballyhoo shouted his fame to the world; but Abraham Idelsohn was joyously content. He had saved the songs of Israel for Israel.

In recognition of his work the Hebrew Union College (in which he is professor of Jewish music and liturgy) conferred upon him the degree of Doctor of Hebrew Law.

\* \* \*

## Ludwig Lewisohn is Fifty

WE have unwittingly done Ludwig Lewisohn an injustice. The May issue of the B'nai B'rith Magazine carried an article entitled "Lewisohn and Wasserman at Sixty." The latter is indeed three score, but Mr. Lewisohn, on May 30 of this year, celebrated his fiftieth birthday.

It is unjust at any time of life to be robbed of ten years that way, but it is especially unjust in the case of Mr. Lewisohn, who some critics say has reached the peak of his production power. Certainly he is in the prime of life and, as he assures us, in good health, too, for which we cannot help expressing a hearty "un-berufin!" His books "Israel," "The Island Within," "Mid-Channel," and "The Last Days of Shylock" influenced tens of thousands of young Jews, and old ones, too, and gave them an invaluable insight into a Judaism which is not only living and dynamic, but beautiful and inspiring.

It is our hope that ten years hence we may be able to celebrate Mr. Lewisohn's real sixtieth birthday, and that by that time he will have added more than a few books to his already impressive list.

\* \* \*

## Another Jew on a Y. M. C. A. Board

THE following letter from Mr. A. A. Remington, general secretary of the Young Men's Christian Association of Hutchinson, Kansas, is self-explanatory:

I notice an item in the June number of your Magazine, stating that Rabbi James G. Heller of Cincinnati has been named to the governing body of the local Y. M. C. A.

The article starts out, "For the first time in the history of the Y. M. C. A. a Jew has been named to the governing body," etc. I am wondering whether you meant by this, the history of the Cincinnati Y. M. C. A., or the history of our national "Y" movement.

Should you mean the latter I will have to correct you, as we have had one of our leading citizens, who is a Jew, on our Hutchinson board of directors of the Y. M. C. A. for a number of years.

Mr. I. Gottlieb, who is active in many of our community and civic enterprises and organizations, has served for a term of three years on our "Y" board and is one of its most loyal and active members.

I am glad to give this statement to the National Jewish Monthly as a small testimony of our appreciation and friendship for Mr. Gottlieb.

# An American Jew in Naziland

By DAVID EWEN

**I**HAVE just returned from an abbreviated trip through Germany. This year, I did not go to Germany as a tourist, to bask in the sunshine of German culture, and to come into close contact with German refinement, charm and civilization, as I did in former years. This year I went to Germany as a Jew and a journalist—to see, to hear and to study hastily those conditions which so startled the world late last March. My days in Germany were absorbed with meeting hundreds of people—Jews and non-Jews alike—in questioning them rigidly, and in sifting strands of information from their recalcitrant answers. My nights were spent in poring over innumerable pamphlets and books published under the vigilant eye of the new regime. I associated myself with Nazi storm-troopers on trains and in parks, and tried to have them confide in me. I made a personal study of the present plight of the German Jews in such large cities as Berlin and Munich, and in some of the



*A Nazi concentration camp for Jewish and political prisoners.*

smaller towns of Prussia and Bavaria. I came to learn the truth. Frankly, I believe I learned it.



*There are many Nazis in Vienna, too, as this photograph testifies. Taken at the University of Vienna, it shows Jewish students escaping from the building when an armed band of Nazi students attacked them in the classrooms. Several Jews were injured during this raid.*

An all-important motive impelled me to make this trip to Germany this year, notwithstanding the solicitous advice and the better judgment of my friends who urged me to avoid its borders scrupulously. I did not go to Germany for the sake of confirming those gruesome atrocity stories which made our hair stand upon end last March. Notwithstanding the impudent denials of such ministers as Dr. Hjalmar Schacht, and such societies as the Steuben, these atrocity stories have already had eloquent confirmation in our press, sufficient certainly to convince even the most skeptical in America. I did not go to Germany to convince myself that the greatest minds are fleeing from their Fatherland as though from a scourge. America knows well enough, by now, that intellectually Germany is rapidly becoming barren and waste under Hitler's salute.

I went to Germany, rather to study, first-hand, conditions as they are at the present moment—four months after Hitler's rise to power. Rumors have been carefully spread by German publicity agents that sanity and tolerance have once again entered into the relationship between

*(Continued on page 311)*

# French Jewry Aids German Refugees

By JACQUES BIELINKY

**T**HE French public is deeply shocked by the atrocities, mistreatment, and persecution which the Nazis are visiting upon German Jewry. When Adolph Hitler won power in the last election, the public realized that black days were ahead for the German Jews.

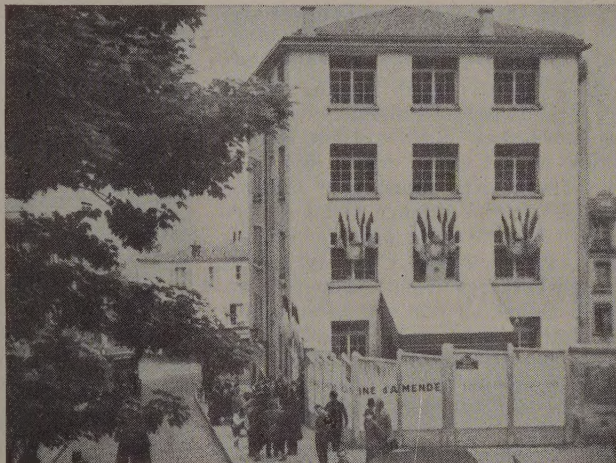
The Jewish community of Paris was slow in voicing its protest or taking action. This tardiness is explained by the fact that Paris Jewry lacks a central unifying force. The old part of the community is represented by the Consistorial Association, with 6,000 members, the majority of whom are French Israelites of old stock. Then there are a multitude of associations of Jews who are more or less recent immigrants into France. A portion is grouped in the Federation of Jewish Societies of France, the membership of which greatly outnumbers that of the old community.

It was the immigrant population that reacted first in the German crisis. Public demonstrations against Hitlerism were organized by the International League Against Anti-Semitism, which is made up of the most ardent and active youths born, for the greater part, in Paris, from immigrant families. Soon after, the Committee for the Admittance and Aid of the Victims of Anti-Semitism in

Germany was formed, under the presidency of Professor W. Oualid, a member of the Consistory. The honorary committee includes Israel Levi, chief rabbi of France, Paul Painlevé, former president of the Council, Baron Edmond Rothschild, president of the Consistory, and others. This organization drew up a

manifesto favorable to the Jewish refugees from Germany who soon began to arrive in France. It was signed by a large number of prominent Christians belonging to educational institutions, such as the Sorbonne, Institute of France, College of France, etc. The cream of Catholic society thus early manifested a desire for co-operation with the Jewish population on this issue.

The first six lists of public subscriptions published by the Committee show a total of 3,446,488 francs, toward which the Alliance Israelite and the Association for Jewish Colonization contributed a million each, the Bank of Rothschild Brothers a half million, and the Bank of Lazard Brothers, Goldsoll, and David-Weill a hundred thousand each. These sums were used for the first aid measures. The



*The Jewish Asylum of Montmartre, where the poorest of the German Jewish refugees receive food and shelter.*

reception and registration of the refugees took place in the offices of Hicem, Ica, Emigdirect, at 26 Rue Bassano, under the active supervision of Mr. Edward Oungre, director of the important immigration organization.

Stirred by the alarming news daily appearing in the newspapers, the Jewish population staged giant public protest meetings which were attended by tens of thousands of both Jews and Christians. On April first, the day of the Jewish boycott in Germany, a great mass meeting took place in the Consistorial Hall, where Professor Sylvain Levi, president of the Alliance Israelite, delivered a powerful indictment against the German "scientific barbarism." Two days later the Veterans of the Jewish Voluntary Forces, headed by A. Weissmann, an invalid of the World War, organized a meeting in Wagram Hall, attended by 10,000 persons. Non-Jewish orators, belonging to the various political parties and representing the Church, were among the speakers, all of whom urged a boycott of German goods. The whole audience acclaimed this suggestion. On the fifth of April two more large meetings were held, and resolutions were passed to boycott German goods. The International League

*(Continued on page 314)*



*A group of French Jewish youths advertising a protest meeting in Paris.*

# Inside the German Cauldron

By JACOB de HAAS

**J**UST how does it feel to live inside the cauldron in which Hitler and his hellish gang are cooking their Walpurgis broth for the Jews? Actualities should concern us more than finely-worded resolutions, or the wrath evoked by what has and is still transpiring in Germany. In the absence of an opportunity to study the problem on the spot, I have listened closely to the recent refugees from Germany who have called on me and after much hesitation unbosomed their souls, and I have followed as closely as circumstances permit the German press, Jewish and otherwise. Moreover, I have been permitted to read a great number of letters, smuggled out of Germany, letters not intended for publication, letters significant in their simple recital of domestic difficulties, family experiences, hopes, longing and despair, too human and undramatic for the vendors of human nature stories.

During the last two years the Jews in Germany became so inured to anti-Semitism that they neither foresaw the probabilities of its political success nor the possible impress it might make on their collective existence. A wise man long ago said, no one can borrow experience. Just as the average American only obtains a realizing sense of the German tragedy through some personal and intimate letter, so most Jews in Germany had no concept of what was impending. The boycott of April first, the exclusion of Jews from schools, professions, and trades brought understanding. Despite their high intellectual standing, their interest in books, and their remarkable organizations, the Jews in Germany were as unfamiliar with the character and deep-rooted pseudo-scientific evolution of anti-Semitism as the average American. My mind balks at the thought that only the soldiers at the front realized the existence of the World War. Yet that simile seems apt as applied to the reactions of the Jews. Only personal experience counted, and remained individual. Few read anti-Semitic literature, and fewer attempted to create public understanding of the implications of the doctrines ad-



*The Grenadierstrasse, Berlin's famous ghetto street. "The Ghettoization of the Jews in Germany," writes Mr. de Haas in this article, "is at this moment not unthinkable."*

vanced. Though the Germans are responsible in a large degree for the theory of the state as an entity by itself, and apart from individuals, and anti-Semitism depends largely on a phase of this concept, i. e., that individual Jewish acts, marriages, professions and business interests mount into a mass problem; the Jews in Germany only understood the attack on the group when the group was actually attacked. Thus they understood it in relation to the Blood Accusation, but they made no attempt to draw a conclusion from the thousand incidents that disfigure German history since 1912.

One-third of the Jews in Germany live in small towns. During the last two years the small town Jews were assailed on the streets by epithets the cleanest of which was "stink-Jude." As the propaganda gained headway even friendly non-Jews began in self-defense to ostracise the Jews. Today in the small town where the Jew is still the necessary middleman for the surrounding farmers, contact is limited to absolute business necessity. Personal friendliness is only exhibited furtively, under cover. Night is made hideous by children throwing stones at houses; the day is made dark by the song of the "Night of the

Long Knife." In the big cities the Jews avoid the cafes, the beer gardens, and all crowded places. Brutality accompanied the threats under which the Jews were forced to send reassuring telegrams abroad. Friends have disappeared. Some times they return hopelessly disfigured by beatings. Many fail to return. Fear has numbed thousands of Jews into dumbness.

The type of atrocity to which Hitler limits the use of the word did not arouse my curiosity. Yet two sentences are eloquent. One verbal: "Deaths from heart disease or apoplexy have become alarmingly common amongst the Jews in Germany." The other is from the pen of a physician: "Many Jewish suicides are reported but it is strange that most of the poor devils killed themselves by shooting themselves in the back of the head."

The disciplined loyalty of the German Jews is impressive. They were ordered to lie to the outer world as to what was happening in Germany. Many of them lied with a good grace. They could not imagine themselves protesting to strangers against a German government, even if Hitler and his kind be that government. Un-

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# German Jewish Labor in Chaos

By WILLIAM ZUKERMAN



HE trouble about understanding the present Nazi outburst against the Jews is that one finds it difficult not only to discover a rational purpose for it, but to discover also the social forces which could have caused it. Germany is afflicted with many ills at present, but her relationship with the Jews certainly cannot be said to be one of her serious troubles. In fact, Germany has never known the existence of a Jewish problem. Certain Germans have taken an interest in the so-called racial theory of anti-Semitism, as Germans do in most theories because they are theories, but Jewish life in Germany has never offered that difficult knot of economic and cultural problems which it often presents in countries of Eastern Europe. Apart from the fact that the Jewish population in Germany has never been big enough to form a serious problem, conditions of Jewish life in Germany during the last century and a half were such that they tended increasingly to ease instead of to increase whatever cause there was for irritation.

Economically, the approximately 500,000 Jews in Germany form a group of about 150,000 usefully employed persons who, until the recent debacle, were divided as follows: 45 per cent employed in stores, offices, factories, and workshops as wage earners; 6 per cent earned their living in various professions; 2 per cent worked on the land, and 47 per cent were engaged in business and as independent artisans.\*

That this is not a healthy economic position is clear at the first glance; the percentage of business is too high, of agriculture and industry too low, and general productivity is not what it should be. German Jews generally recognize this, as is evidenced by the remarkable movement which has been going on among them for the last three generations away from business into the professions. The economic distribution of the German Jews at the beginning of the 19th century was 71 per cent busi-

ness, 2 per cent professions, and 27 per cent artisans and wage earners. Thus, the Jewish overcrowding of the professions which is a favorite argument of the Nazis not only has a historically valid reason, but is also a socially healthy phenomenon. For inasmuch as this rush of the Jews into the professions is bigger than the general rush of the German middle-class urban population to engage in intellectual occupation, it is due to the healthy Jewish urge to turn from their traditional preoccupation with commerce and finance to more socially useful and productive occupations. The propensity of the German Jews for the professions is their reaction to and attempt to escape from the economic disabilities which centuries of the Ghetto have imposed upon them. It represents one of the truest efforts at emancipation.

But it is the most significant and amazing feature of the present anti-Jewish crusade of the Nazis that their main attack is directed not against the least productive part of the Jewish economy, the over-large class of Jewish business men and financiers, but against the thin layer of Jews engaged in the highly productive and useful professions. The big Jewish financiers in Germany were never molested. Not even on the memorable Boycott Saturday of April 1st were the Jewish banks closed or picketed. The Jewish department stores and other big business enterprises, too, have been disturbed but little since the official one-day boycott. But all the force of the Government decrees and all the venom of the Nazi hatred is directed against the ten to twelve thousand Jewish physicians and medical specialists of all kinds, the Jewish lawyers, artists, writers, journalists, teachers, scientists, engineers, chemists, dentists, and trained skilled workers by hand and brain.

The history of human persecution has never known anything so perverted as this. It is not the least useful members of a community that are chosen for discrimination and persecution; not those against whom a cry of parasitism could be raised, at least formally, but it is the highest

and the best, those who are performing the most useful work to the country and to humanity who are selected to be the chief victims of the cruel attack. Scientists of world renown, men whose names will go down into the annals of medicine, Nobel prize winners; professors whose names are known in every university in the world; actors who have made the German post-War stage and screen the envy of the world; writers who have made the post-War literary period in Germany one of the most wistfully-beautiful in modern literature; musicians who have carried the name of Germany throughout the world—these are dismissed from their posts, torn from their work, and either driven into exile or sentenced to economic extermination, while the representatives of high finance and commerce are tolerated.

Another proof of the perversity of the Nazi anti-Jewish drive is afforded by the treatment of the large class of Jewish wage earners in Germany. The cry which an outraged world has raised at the treatment of intellectuals of international fame has, unfortunately, drowned another tragedy which is more pitiful, more cruel, and more unjust than anything which is being committed against any group of people in Germany at present. This is the wholesale dismissal of thousands upon thousands of poor Jewish wage earners, small office workers, shop girls, bookkeepers, typists, salesmen, and artisans of all kinds, who constitute the bulk of the Jewish population in Germany.

So much has been written about the famous Jewish scholars, artists, and financiers of Germany that it is quite overlooked that the whole of German Jewry does not consist of celebrities and of financiers. There is a great mass of poor, unknown, laboring Jews in Germany, who work by hand and brain, are paid miserably for their labor, and lead a life of poverty and obscurity. These Jews have no money, no fame, no art, science, or intellectual interests to help them bear their tragedies. Like most laboring humanity, they have only one interest—their job

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\* These figures are taken from the standard work on Jewish economic life in Germany, "Das Wirtschaftliche Schicksal des Deutschen Judentums," by Jacob Lestschinsky, 1932.

# A Letter from Germany

*(The following letter was sent to a prominent Cincinnati citizen by a young woman. It reached its destination in a way out of the ordinary and thus escaped censorship or confiscation by Nazi officials. Names for obvious reasons of writer and addressee are omitted, but the authenticity of the letter is vouched for.—EDITORS.)*

BERLIN, May 9, 1933.

DEAR X:

Tomorrow night, near midnight, is the "ceremony" of book-burning. (No doubt ere this reaches you the papers will, if it is possible on account of the strict muzzling of the press, print an account of this vandalism.) Everything is being done so that "interest" may not lag. However, there seems to be no time in these perilous days for anything else save Jew-baiting and agitation—torchlight parades and arrests. A new law, coming under the especial jurisdiction of Minister-President Goering, makes arrests (without due process of law) the order of the day—without the necessity of giving the cause for arrest and with full authority to detain the prisoner for indefinite periods—also a German Checka—secret police under the jurisdiction of this same dangerous man.

There are so many things that happen that do not come into the papers (and it won't be long until nothing will be printed that the Government doesn't want, for every paper is now under Nazi, and consequently under the Government, control—meaning that Goebbels and his cohorts are advertising themselves to the fullest).

For instance, our very good friend, the banker, whose beautiful home I described, was riding with his wife and relatives. A Nazi mob almost dragged him out of his car, and if it had not been for the interference of men in the place where they had just halted the car, nothing would have saved him. The banker is a Jew, although not a distinct type, still he would pass as such. High-class people.

The other night a Jewish young man, accompanied by two non-Jewish young women, entered one of the many restaurants in Berlin. He went up to the bar to give his order. Two Nazi snips came up (and the trouble

is, they are usually armed) and said threateningly: "You get out of here with those young ladies, and don't you as a Jew ever dare to come into a restaurant again with Gentiles!"

This is the sort of treatment that tourists may expect in Germany everywhere, despite the Nazi propaganda to the contrary. It is simply pathetic—the Jews are really afraid to go anywhere for fear of being humiliated. Last night we were invited for the evening at the home of our attorney. Lovely people. We knew when we arrived that they had both been crying. The last time we were there he had just been dismissed as attorney for a large trade organization (non-Aryan?) and yesterday his last source of revenue as Notary, which is quite a lucrative thing, was taken away from him. His brother, also a lawyer and partner, will be permitted to practice (but not until the Minister of Justice says so—and it may be months, and, to my notion, he will extort a goodly sum for a favorable decision). However, since the law went into effect not a single client has entered the office—although their entire clientele was Gentile, and even Nazi. No one can possibly be represented by a Jewish lawyer, even one who comes under the favored list. The judge who would decide a case between a Nazi and a Jew in favor of the latter would lose his job.

The organization of students, the *Studentenschaften*, has brought chaos in most of the universities. They have erected sign-posts upon which they have printed the names of the Jewish professors and students objectionable to them, who were then dismissed. Jews will not be permitted to pass their courses, no matter how high their grades are.

Although the Government has produced unrest everywhere and a hatred for everything German by the outside world, his followers look upon Hitler as a Messiah. However, although the Nazis have been in power now over three months, they have done absolutely nothing—every bit of their time is spent in finding out what next to do to Germanize

Germany and what devilish thing they can do against the Jews. Nothing Hitler has said has shown the least bit of initiative. One hundred million marks is at his disposal for compulsory labor; schemes have already been worked out by all of his predecessors—Bruning, Papen, and Schleicher—who were all deposed before they got a chance to carry them out. Now Hitler, to the masses to whom he talks, and in their own language, when he promises work and how he is going to produce it, arouses them to the wildest pitch. This compulsory labor, however, will not materialize until January 1, 1934—why, no one knows. But when the time has elapsed and no work is furnished, when the pressure from foreign countries in the boycott of German-made goods has had its full effect (and this is beginning to worry the Nazis), when the economic ruin for which they and no one else are responsible stares them in the face—then what? When he doesn't keep his promise and his followers find it out—hell will break loose. This Jewish boycott, though lasting only 24 hours, had a terrible reaction on business here. I was speaking to my jeweler (who is not a Jew and who doesn't know that I am a Jewess). He said that 65 per cent of his customers are Jews—Jews of the highest type—and that the boycott has almost ruined him. No one buys, for the doctors, lawyers, etc., are so uncertain of their existence that they are saving their money, and many have already left Germany for good.

It is all so sad and terrible. You ask me not to worry. X, we who are Jews, and even those who are not—many of them—are sick about it all. So many of our good friends are affected, and it cuts us to the quick. This letter is longer than I had intended it to be, and it must bore you. Dr. Schacht, Hitler's good friend and confidential adviser, is no doubt spreading Nazi propaganda in our country. That's the danger of it all, for now that they have conquered Germany, they want new worlds, and will move heaven and earth to gain a foothold in the United States.

# A United Jewish Front



As we go to press, news has arrived of a step of great importance which was taken at a small meeting held on Thursday, June 22nd, in New York City, at which representatives of the three national Jewish organizations—the American Jewish Committee, the American Jewish Congress, and B'nai B'rith—were represented by three delegates each. A Joint Council of these three organizations was formed for the purpose of dealing with the tragic situation of the Jews in Germany.

The demand that these three organizations join in this work has become widespread during the last few weeks. It is perhaps less known, except among active B'nai B'rith, that from the very beginning of the German danger, and even preceding the rise of Hitler to power, the building of a united front has been a primary objective of the national administration of the Order. For nearly five months the President of B'nai B'rith continued his efforts in this direction, undaunted by many difficulties and disappointments which made the task a very difficult one.

The numerous steps taken by B'nai B'rith, which culminated in the meeting of June 22nd, may be briefly stated as follows:

As early as January 26, 1933, at the regular annual meeting of the Executive Committee, President Cohen, in his report, stressed the question of unity of Jewish action. He stated: "Every problem besetting world Jewry is separately approached by a number of Jewish organizations, each of which assumes to speak for American Jewry . . . not all of them speak alike; not all of them view a given situation in the same way. . . . The Jewish public is sorely distressed by this varied representation of them.

"What in my opinion is needed in American Jewry is a board of deputies, made up of representatives of all organizations which assume to deal with matters of national and international character so that duplication of effort may be avoided. Working at cross-purposes is rendered impossible. . . . There is positive need for unity of action of certain of

DR. CYRUS ADLER, President of the American Jewish Committee, Bernard S. Deutsch, President of the American Jewish Congress, and Alfred M. Cohen, President of B'nai B'rith, made the following announcement at the meeting of June 22nd in New York:

"To provide for harmonious action by the Jews of America in relation to the Nazi war upon the Jews of Germany, a Joint Council was formed today composed of representatives of the American Jewish Committee, the American Jewish Congress, and B'nai B'rith.

"It is hoped in relation to the Jewish situation in Germany that not only agreement may be reached but united action may be taken by these bodies through their representatives upon this Joint Council. Each of the three national bodies will, however, remain free to pursue its own policies with reference to those matters upon which unanimous decisions may not be reached.

"At this time when the very existence of the Jews in Germany is being destroyed, it is hoped that the Council will give adequate and effective leadership in maintaining the principles of religious liberty, civil rights, and economic equality now gravely threatened by the Nazi menace to civilization.

"It is also expected that the united front which has been created by these three organizations, dealing with the tragic status of the Jewish people in Germany, will move a united American Jewry to give the fullest support to such defensive measures as may be proposed on behalf of German Jews.

"The members of the Joint Council are as follows: Representing the American Jewish Committee—Irrving Lehman, Joseph M. Proskauer, S. M. Stroock; representing the American Jewish Congress—Bernard S. Deutsch, Louis Lipsky, Stephen S. Wise; representing B'nai B'rith—Alfred M. Cohen, Max J. Kohler, Albert Ottinger."

Israel's affairs, which can be brought about by the coordination of existing instrumentalities.

"Will B'nai B'rith take the first step to accomplish it? I hope so."

After a prolonged discussion, called for by these recommendations, the Executive Committee unanimously adopted the following resolution:

"That it be the expressed sense of the Executive Committee that it concurs in the President's recommendation and authorizes him in his discretion to invite such other Jewish organizations in America as he may select to send representatives to a conference for the purpose of bringing about the coordinate action of all existing bodies on matters of national or international character affecting the Jew."

Little time was lost in carrying this resolution of the Executive Committee into effect. Negotiations were opened immediately with the American Jewish Committee and the American Jewish Congress and the first conference of the three organizations was held in New York on Washington's Birthday. The fifteen men who met on that day, representing in equal numbers the three organizations, included some of the most prominent leaders of American Jewry. President Cohen was elected Chairman of the Joint Committee. By that time the condition in Germany was already giving cause for very serious apprehension and business of the conference was entirely devoted to the German situation. A permanent organization was effected. It held several meetings.

Later differences of opinion arose as to the best policy to be pursued after the Nazi Party captured the reins of government. As a result of these differences of opinion, co-operation between the three organizations for a time was suspended. The American Jewish Congress proceeded on certain lines, while the American Jewish Committee, together with B'nai B'rith, followed other lines.

Nevertheless, efforts to bring the different groups together were not abandoned. On April 25th President Cohen addressed himself again to both organizations, with the urgent request to come together and find a common basis for action. During the very distressing weeks intervening much controversy arose as to the comparative advantages of various methods of procedure and the effort to bring union out of division appeared not very hopeful. Nevertheless, B'nai B'rith continued steadfast in its efforts to bring about unity.

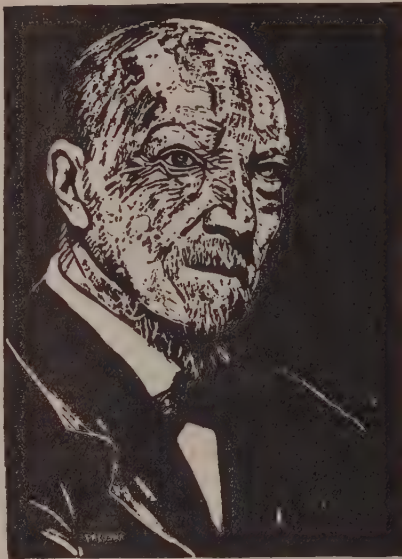
(Continued on page 308)

# Felix Adler: A Creative Thinker

By JOHN HAYNES HOLMES

**F**ELIX ADLER looked like a Chinese sage. His sober speech, his imperturbable calm, his austere mien, all combined to give an impression of remote and mysterious wisdom. There was the atmosphere, also, of authority. This man had penetrated to sources of truth, and now came back with treasures and tokens which we must accept. To the end of his days there was much of the papal attitude in Adler. This made him a formidable personality to meet and deal with. Yet those who knew him well found depths of tenderness within his being which made him the kindest and gentlest of men. And there was a sense of humor, genuine and contagious, hidden away somewhere in his heart, which moved and flashed at rare intervals like streaks of flame running along the surface of a sombre landscape. Also, there was passion which glowed at times like the surging lava of a volcano. If he was invariably dignified, restrained, stern, it was because he had early subdued his mind to the discipline of high thought and his life to the rigor of right conduct. He not only preached duty, but practised it.

The outlines of Adler's life are simple. Born in Germany, he came early to this country with his father, the great rabbi of Temple Emanu-El in New York City, and completed his education at Columbia, and later at Berlin and Heidelberg. Superbly equipped to work with and eventually succeed his father in the rabbinate, a career destined for him from his earliest youth with its brilliant intellectual promise and achievement, he suddenly rejected the great opportunity offered him in the synagogue of his people, and turned to the field of learning, to become professor of Hebrew and oriental literature at Cornell. But the prophetic call was loud within him. After three years of teaching, in 1876, he founded the Society for Ethical Culture in New York, and therewith established a movement of educational and religious guidance which held him as a leader to the end. Later, and in connection with his work



FELIX ADLER  
*"looked like a Chinese sage."*

with the Ethical Culture Society, he joined the faculty of Columbia University as professor of political and social ethics, and thus resumed his early place in the society of scholars. It is interesting to note that in the many successive editions of "Who's Who in America" he described himself simply as a "lecturer." But this function he expanded and glorified beyond anything that it had ever known before. For fifty years, in college halls and on public platforms, in offices of conference and counsel, but especially at the leader's desk in the Ethical Culture groups in New York, Philadelphia, Chicago, St. Louis, and Boston, Adler interpreted the conscience of his age, and led it to high constructive achievements of thought and life. A few books, all of them notable and influential, came from his pen. Of these, the best known is the famous "An Ethical Philosophy of Life," a volume of mingled autobiography and philosophical theory, offered as a kind of last testament to his contemporaries in 1918, and also to a posterity which will not willingly forget, I believe, one of the few great works of original and creative thinking that this country has produced.

I knew Felix Adler only in his age.

I can only guess, therefore, the kind of young man he was when he broke away from the synagogue, turned aside from the pathway of scholarship, and, after his three years at Ithaca, returned to New York to gather about him a little group of followers who were destined to multiply and spread abroad into the numerous company of Ethical Culture enthusiasts. It must have been a zealous youth who founded the first free kindergarten in the city, and went from door to door in the tenement districts distributing circular invitations to the institution; as it must have been a potent orator who, for seventeen years, in the great period of his maturity, addressed capacities of his congregations on Sunday mornings in Carnegie Hall. I must believe, however, that the secret of Adler's appeal to the public, and the real source of his power through two generations, was fundamentally intellectual rather than emotional in character. From the beginning it was a great mind that was at work—a mind which developed in due course a full-rounded philosophy of life, and expounded it to an age which was capable of providing audiences for the serious discussion of profound problems of experience and thought. There were greater preachers than Felix Adler both before and since his time, but no scholar or teacher to compare with him in his appointed task of public instruction, enlightenment, and practical guidance. "Culture" may be a cold word, but he chose it with fine precision to describe the distinctive function of his life.

Next in importance to Adler's mental power was his ethical sense. What was born in him as a Jew he found again in modern philosophy, as contrasted with ancient prophetic forms, in the teachings of Immanuel Kant. These constituted a rediscovery and reconstruction of his idealistic impulses, but at the same time, a disruption of the traditional tenets of his Jewish faith. Here is Kant was the august imperative of the moral law, but here also that fundamental agnosticism on transcendental questions which made the

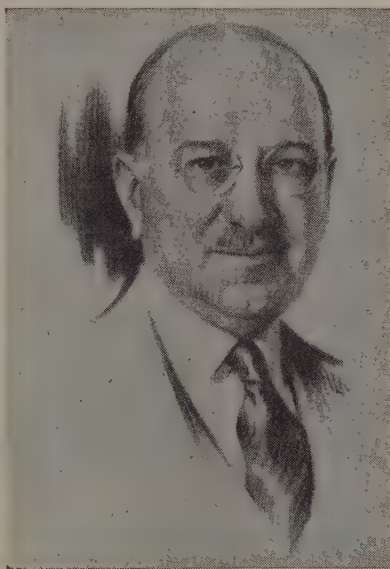
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# A Century of Chicago Jewry

By BERNARD POSTAL

## PART ONE

WHEN James A. Farley, representing President Roosevelt, opened the Century of Progress Exposition in Chicago on May 27, he formally started the celebration of Chicago's centennial. The hundred years in which Chicago developed from a swampy Indian camp and trading post into the sixth greatest metropolis in the world and America's second city, also saw the rise of the Chicago Jewish community from a handful of peddlers to the third largest Jewry in the world, a



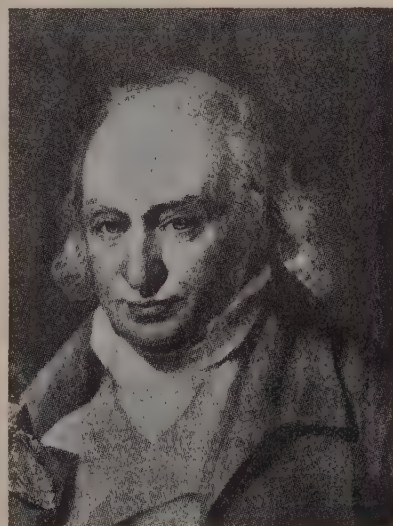
*Above, Henry Horner, Governor of Illinois, whose ancestors were among the pioneers of the Chicago Jewish community. Left, David Franks, and right, Michael Gratz, who owned part of the present site of Chicago before the Revolutionary War.*

the Indians of the Illinois Territory a tract extending from the Mississippi along the Illinois River to what is now Chicago. Through later mergers with the Illinois and Wabash Companies this land company became a major factor in opening up the Northwest Territory to settlement, but the individual interests of Franks, the Gratzes and Simon were wiped out when the Northwest Territory became part of the domain of the United States after the Revolutionary War.

In spite of the fact that the labors of these and other intrepid traders had made Chicago an important outpost of trade, a permanent settlement was not effected until 1803, when Fort Dearborn was built. By 1833 the future metropolis boasted of a population of 150 people, and on August 5 of that year it was incorporated as a village. No Jews are known to have lived in Chicago at that time, but in 1837, J. Gottlieb arrived. Chicago archives, however, record the name of Peter Cohen as

having represented Chicago at the Illinois state convention of 1836.

Though not numbered among the founding fathers of Chicago, Jews were certainly among its first settlers, for the first city directory, published in 1840, contained the names of Isaac Ziegler, the Benedict brothers, Nathan Shubert and P. Newburg, which indicates that they must have arrived a year or two earlier. Between 1840 and 1844 some twenty other German Jews, including Jacob Rosenberg, and Julius Abraham, and Moses Kohn, arrived. About as many



more came in the next three years. Among these pioneer settlers were several tailors and dry goods dealers, a tobacco merchant, a grocer and a number of peddlers who made Chicago their headquarters. Most of them established themselves on Lake Street, then the main business street, where Chicago's first brick house was built for Benedict Shubert.

By 1848 Chicago Jewry consisted of natives of Bavaria, East Prussia, Posen and the Rhenish Palatinate. All of the Jewish families lived within a few blocks of each other in the area now constituting the Loop. Only one, Henry Horner, a kinsman of the present governor of Illinois, who was a grocer, had set up in business on the West Side, on Randolph and Canal Streets. Hailing from neigh-

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growth which will be dramatically portrayed at the huge pageant to be held on Soldiers' Field on July 3, which the Exposition has set aside as "Jewish Day."

Although there were no known permanent Jewish settlers in Chicago until the 1830s, the first connection of Jews with the territory in and around Chicago dates from before the Revolutionary War, when four Jewish traders were part owners of the present site of Chicago. David Franks, official provisioner for the English army during the French and Indian War, and his trading partners, Bernard and Michael Gratz and Joseph Simon, foresaw that the American frontier would eventually be pushed beyond the Mississippi. They became financially interested in a land company which purchased from

# The Graphic Sketch Club in Action

By WILMER ALICE ADAMS

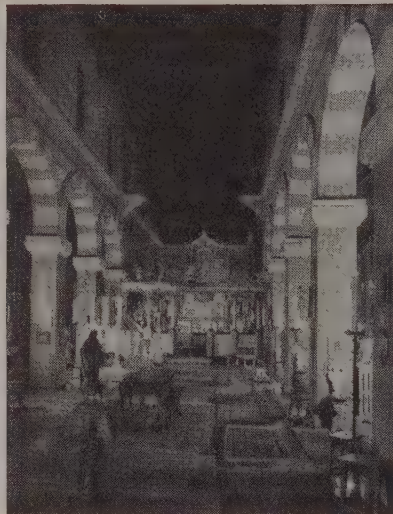
**O**N Catharine Street, in Philadelphia, where a polyglot assortment of people rubs shoulders, is the Graphic Sketch Club. It is the brain child of Samuel S. Fleisher, an Orthodox Jew with a great deal of beauty in his own soul, who dared to dream a fine dream, then courageously carry it through to reality.

In 1899, Samuel Fleisher was an apprentice in his father's yarn mill.

He deliberately chose this in preference to college. His salary was small, but he preferred to live by his own efforts entirely. He started, in a modest way, to bring joy to underprivileged children by standing upon the corners of humble South Philadelphia streets, distributing flowers to small boys and girls.

After a time he hit upon the idea of music. As he became more successful in life, he frequently bought the entire amphitheater group of seats (Academy of Music) for boys and girls of poor, struggling parents, who might never otherwise have heard the beauty of Beethoven or Brahms. These children enjoyed and profited by it until the theater suddenly decided to raise its prices. Then Mr. Fleisher realized that he must seek another mode of bringing permanent beauty into young lives.

His mother, Cecelia Hofheimer Fleisher, was an unusual woman—one of those fine souls that encourage others in noble undertakings. She fully understood Samuel's heartaches for the downtrodden, and much of his later success was due to her. His father always felt that people should be more practical and utilitarian. Samuel had always loved to draw,



*Exterior and interior views of the beautiful Graphic Sketch Club, in Philadelphia.*

and he did exceptionally well with water colors.

This love of art, coupled with a certain scene that greeted his eyes when he was going to a club meeting, supplied the impetus of a movement that has colored, enlarged, and beautified thousands of young lives. The scene that so impressed Mr. Fleisher was a group of small South Philadelphia boys of foreign parentage, and obviously poor homes, with their young noses pressed firmly against the plate glass window of a cigar store—and intelligently discussing a chromo. Then and there an idea that was to serve Philadelphia nobly and well, was born. Mr. Fleisher would promote art for art's sake for the boys and girls whom fortune seemed to have forgotten. He invited twelve of them to meet him at the settlement house at Fifth and Bainbridge Streets. And so, with a tencent box of crayons, and numerous sheets of wall paper, which served in lieu of drawing materials, he launched the school which today is internationally famous.

Mr. Fleisher gave of himself unstintingly, meeting with the boys every evening, Saturdays and Sundays.

In time the boys outgrew his tutelage; he employed a teacher, however, they still met in the settlement house.

The school (it was just a drawing class then) was beginning to attract the attention of artists. The boys were clamoring for a home of their own, so Mr. Fleisher rented the parlor of 740 Catharine Street for them. As their curriculum was advanced he had to rent the entire floor, and finally the house. All

this time Mr. Fleisher was bringing objects of interest to the school, silks, brocades, brasses, and copper. They had no caretaker, nor did they need one, as the boys were only too glad to keep the place clean and tidy. They scoured the brasses, swept the pavement, tended the furnace, and planted flower seeds.

About this time the boys began to urge the admission of girls to the school. At first Mr. Fleisher demurred. Finally he consented, and put the boys on their honor to cherish the girls, and to be responsible for them. In this way he planted the seeds of chivalry. All this time Samuel Fleisher was encouraging small boys and girls in the appreciation of art by having them make lovely scrap books with Perry pictures of their choosing and his purchasing.

As was expected, the school outgrew its quarters, and the result is what one may see today at 715-717 Catharine Street, the Graphic Sketch Club. No. 715 was formerly Saint Martin's College, which was an integral part of an old High Episcopal "Church of the Evangelists," a Lombardo-Byzantine Basilica, which is now a "Sanctuary of Art," and a vital

*(Continued on page 319)*



# The PRESIDENT'S PAGE

PRESIDENT ROOSEVELT has appointed a noted educator and author Ambassador to Germany. No politician is Professor William E. Dodd, occupant of the Chair of American History in the University of Chicago since 1908. Rather, is he a student of political history who has sounded the depths of that branch of human experience. He is a North Carolinian and so is his wife and they are described as a typical gentle Southern couple by those who know them intimately. Professor Dodd is a follower and admirer of Woodrow Wilson as may be judged by his authorship of "Woodrow Wilson and His Work" and his co-editorship with Ray Stannard Baker of "The Public Papers of Woodrow Wilson." A lover and close follower of our lamented World War President cannot well be a sympathizer with anti-Semitism.

Within an hour after the nomination of William E. Dodd by President Roosevelt to be Ambassador to Germany was received by the United States Senate, the Democratic leader of that body, Senator Joseph T. Robinson of Arkansas, intimate official associate and warm personal friend of the President, addressed the Senate with a prepared speech in which he denounced the Nazi Jewish policy as "one of the forms of intolerance and persecution which from time to time appear and with their serpent-like heads poison and terrify the tolerant and the just." Senator Robinson was not content to charge Germany in general terms. With the directness of a public prosecutor he specifically indicted the present government of that country in many counts. Among them: the addresses of German officials including Chancellor Hitler and his Minister of Propaganda, Dr. Goebbels; the editorial policies of many newspapers dictated by the government; the re-

marks of speakers in mass meetings of German citizens; the songs of the Nazis; the legislative and political program.

With scorching accuracy each of these charges was supported by Senator Robinson with irrefutable evidence and then came this powerful exhortation:

"It is sickening and terrifying to realize that a great people, whose advance during thousands of years has been marked by notable achievements in the arts and sciences, should respond to impulses of cruelty and inhumanity, which, when they have spent their force, will have lowered German civilization in the opinion of all people with whom Germany must have social and commercial relations throughout the future."

And, finally, Senator Robinson hoped and prayed, as do all of us, in these words:

"May we not with propriety express the hope that wholesome world opinion may influence sentiment in Germany so that in time—a short time—the iron grip of racial hatred may be relaxed and the Jews again be permitted to enjoy fair freedom."

So that the address of Senator Robinson might not by possibility be judged to be the sentiment of one political section of the Senate, even if that be the political party of the President of the United States, Senators representing the Republican party spoke to the same effect. They spoke not as Democrats or Republicans but as Americans. Said one of them, "We as a nation can only declare the existence of racial or religious prejudice to be untenable as a national ideal. This racial persecution has become a disquieting factor to the peace of the whole world."

Thus spoke the highest legislative body in the United States—the body without whose sanction no one may as Ambassador represent the American government—and with the speeches of Senators Robinson, Metcalfe, Copeland, Walsh and Hatfield ringing in his ears, William E. Dodd has sailed for Germany to represent the United States.

## History Repeated

THE entire incident above referred to—the nomination of a German Ambassador and the utterance of the

Majority Floor Leader in the Senate—is vividly remindful of what took place in the early seventies of the last century when President Grant appointed Benjamin F. Peixotto (B'nai B'rith leader) as Ambassador to Roumania. President Grant, in a letter apprising Mr. Peixotto of his appointment, characterized the treatment of Roumania of its Jewish subjects as an outrage on humanity. The President said:

"I have no doubt your presence and influence, together with the efforts of your colleagues of the great powers with whom in this matter you will always be prompt to act, will result in mitigating the evils complained of and end in terminating them. The United States, knowing no difference between her citizens on account of religion or nativity, naturally believes in a civilization the world over which will secure the same universal views."

## Straws

PROMOTERS of athletics had set their hearts on having the Olympic competition in 1936 take place in Berlin. But there was a seeming obstacle in the way. There is an "Olympic spirit" and that had to be reckoned with. The "Olympic spirit" is the embodiment of true sportsmanship. It knows no distinction of race, religion, nationality or color. Would Germany say that the Jew, being unfit to live in that land—a pariah to be scorned—is fit to take part in the Olympic contests?

The question was pointedly put by Brig. Gen. Charles H. Sherrill, a member of the United States delegation to a meeting of the International Olympic Committee held in June in Vienna, and the question was accompanied with an avowal backed by an abundance of delegates from other lands, that unless Germany answered unqualifiedly in the affirmative, the Olympic contests of '36 would not take place in Berlin or elsewhere in Germany. To everybody's surprise, Germany answered unqualifiedly in the affirmative.

CHARLES M. SCHWAB, Steel King, who, be it known, despite his name, is not a Jew, as he would be in Nazi estimation, if one of his grandparents was a Jew, donor of a trophy  
(Continued on page 311)



# The WOMAN'S REVIEW



## Women Who Are Attacking the Problems of the Hour

THERE are several points at which Jewish women are attacking, in order to win victories for society against the unfavorable tendencies of today. The part being played by Jewish women in securing justice for the woman worker, was discussed in these columns in the June issue. Earlier in the year, I told of the activities of a woman in a notable peace movement.

A young woman who is destined to win recognition in the field of political affairs is Miss Pearl Bernstein, of the League of Women Voters of New York City. Her abilities have been convincingly displayed in her work with that organization's Municipal Affairs Committee, for the past seven years. Talents such as she possesses are particularly valuable today as the budgets of local governments are being subjected to severe tests with their consequent effect upon the functions and services of municipalities.

A very effective part has been played by Miss Clara W. Mayer, of New York City, in advancing the purposes of "A University in Exile," a movement that aims to give the professors dismissed by Hitlerite Germany an opportunity to continue their academic work. It is planned to have the sessions of this university at the New School for Social Research in New York City. Among those who are sponsoring the undertaking are John Dewey, Felix Frankfurter, President Robert M. Hutchins of the University of Chicago, Alvin Johnson, Edwin R. A. Seligman, and Herbert Bayard Swope. Miss Mayer has enlisted support and co-operation on the part of men and women in various parts of the United States.

Miss Lillian D. Wald, even in her illness, is continuing to inspire her co-workers to carry on, with the same determination and sympathy, the health work of the Henry Street Nursing Service. Her role today would undoubtedly have been even more striking if her health permitted.

Women of her knowledge and experience are needed today to safeguard the standards of society.

In the plans of the National Council of Women of the United States, calling together the women of the world to meet at the International Congress of Women at Chicago on July 16 to 22, the writer, as its First Vice President, has extended invitations to governments to send their outstanding women. In announcing the International Congress to the American public, the following discussed the world problems of today and "What Women Require of Civilization:" Nellie Tayloe Ross, Director of the United States Mint; Dr. Lillian Gilbreth, Engineer; Estelle M. Sternberger; Dr. Elizabeth Faulkner Baker of Barnard College; Mary Beard, the historian, and Ruth St. Denis.

## Their Books Win Recognition

AMONG the current popular books are Edna Ferber's "They Brought Their Women"; Vicki Baum's "Helene"; Virginia Hersch's "Storm Beach"; and Ruth Seinfeld's "Lady Buyer."

## Women in Foreign Lands

THE Jewish women, particularly, should take special recognition of the action of the Women's International League for Peace and Freedom, at a meeting of its Executive Committee, in Geneva, in adopting resolutions stating that "measures of repression and the special laws of treating Jewish citizens as an inferior class because they belong to a different race, are degrading not only to Jews, but to humanity." The resolutions rightly condemn the policy of "using exceptional privileges to induce certain Jews, of economic or cultural importance in Germany, to let themselves be counted as 'awakened Germans,' thus exploiting, to the shame of Jewry and to the betrayal of their own people, the pressure of the struggle for existence and the moral weakness of individual Jews." The resolutions were for-

warded to the German government but the German members of the League may never learn of this action.

It is gratifying to see an organization of this character and importance take such an outspoken stand. It has not been paralleled by any similar national or central non-sectarian women's organization in the United States. Jane Addams of the United States is Honorary President of the League. Mrs. Israel Zangwill earlier in the year made a lecture tour of this country, in the interest of its program. Among the women who are active in the United States branch of the League is Mrs. Maurice N. Weyl, of Philadelphia. The writer knows of an international committee on which American women are represented, which recently tabled motion to adopt resolutions of protest.

## A German Assimilationist Returns to "The Island Within"

THE non-Jewish president of a large non-sectarian woman's organization recently informed me of the predicament of an outstanding woman in Germany who, as an assimilationist, had entirely removed herself from the Jewish community of that land. She has been deprived of her position, which was a very influential one, and, in her desperation, turned to the president of this American organization. In turn, this president appealed to me as a Jewish woman, to advise her what could be done to arrange for the German woman's admission to the United States or some other land.

It is rather significant that the government and people of Germany would not regard this assimilationist as other than Jewish, and that the American president who consulted with me, did so because the woman involved is Jewish. Even those who seek to flee our community and fellowship are, by force of circumstances and the attitude of other people, compelled to "seek their brethren" in an hour of trial and calamity.

ESTELLE M. STERNBERGER.

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Ephraim Cohn

**E**PHRAIM COHN, who is widely known in Palestine as the pedagogue who built 28 educational institutions in 25 years, recently celebrated his 70th birthday.

At the age of fifteen, accompanied by his brother, he studied in universities at Altona, Wurzburg, Hanover, and London. Both brothers were aided by the Jacob Franklin Fund.

In April, 1887, Ephraim Cohn took charge of the von Laemel School in Palestine, which at that time had only 28 pupils. Through his perseverance and genius, it grew and prospered until, in 1894, it was acclaimed as comparable to the best of the Jesuit schools in Syria, which enjoyed a very fine reputation. Four years later Israel Abraham said of the school's program: "It is full without being overloaded; it is admirable in itself and admirably suited to the needs of Jerusalem." The important fact was that Hebrew was a living language to the scholars. As a result, the Hilfverein entrusted its cultural work in Palestine to Ephraim Cohn.

He thus became the founder and organizer of a school system which elicited the admiration of all interested in the cultural and economic development of the land.

Three Hebrew kindergartens were soon added to the von Laemel School, as well as a Hebrew Seminary for Teachers, followed by a commercial school and a large girls' school. Other developments included the construction of a seminary for training kindergarten teachers; Talmud Torah schools; a course for training rabbis

to meet the needs of Oriental communities; and a model Hebrew institute for orphan girls. The last named is the pet project of Mr. Cohn and his wife. Similar institutions in Jerusalem, Jaffa, Haifa, and Safed, as well as two colony schools, are under Mr. Cohn's management. Today the system embraces 28 schools with more than 3000 pupils and 100 teachers, including many men famous in their profession.

Mr. Cohn has taken an active part in B'nai B'rith work in Palestine for many years, and has been president of the National Library since its foundation in 1892.

**DR. JACOB BILLIKOPF**, noted Philadelphia social worker, was elected president of the National Conference of Jewish Social Service at the annual meeting of that organization in Detroit. He succeeds Dr. I. M. Rubinow, Secretary of B'nai B'rith.

Born in Russia, Dr. Billikopf was educated at Richmond College, Va., the University of Chicago, and the School of Philanthropy, New York. He has been the superintendent or executive director of Jewish charity organizations in Milwaukee, Cincinnati, and Kansas City, Mo., and since 1919 he has headed the Philadelphia Federation of Jewish Charities. He is a former president of the National Conference of Jewish Social Workers.

Dr. Rubinow delivered the opening address of the convention, "The Credo of a Jewish Social Worker," and presided at a joint dinner session of the Conference, the National Association of Jewish Center Executives, and the National Council for Jewish Education.

**THE** Press Association of the Hebrew University in Jerusalem has issued the first Hebrew translation of Aristotle's "Metaphysics." Prof. Leon Roth, occupant of the Achad Ha'am chair of philosophy, is the translator.

**RABBI SAMUEL M. GUP** of Temple Israel, Columbus, O., delivered the baccalaureate address at Ohio State University on June 12. It was the first time that this honor had ever been extended to a rabbi in the history of the university.

# A CROSS-SECTION

(Compiled with the

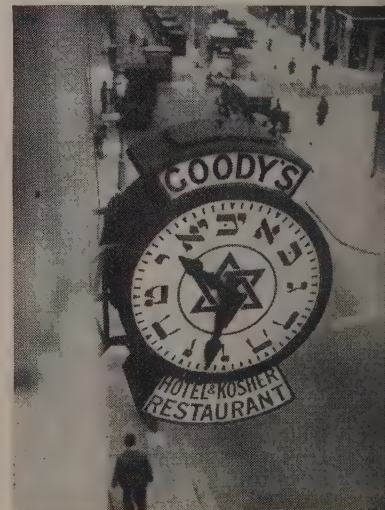
Rabbi Myron Meyer, of Adath Jeshurun Congregation, St. Joseph, Mo., delivered the baccalaureate address to the graduates of the local Junior College, and was likewise the first rabbi to be so honored in his city. The exercises were held in Rabbi Meyer's synagogue.

**THE** Little Theater of Temple Israel, Boston, has announced its third annual playwrighting contest. Prizes of \$25 and \$15 are offered for the two best original one-act plays submitted by November 1, 1933.

**THE** latest international organization to protest anti-Semitism in Germany is the Women's International League for Peace and Freedom, of which Jane Addams is honorary president.

**IN** far-off Bombay a new Jewish school building which cost 150,000 rupees has just been opened. Shmely Kadoori, the Jewish philanthropist and millionaire of Shanghai, contributed the greater part of the money.

**TWO** new lectureships have been established at the Hebrew University by American donors and named in honor of Justice Louis D. Brandeis and Professor Felix Frankfurter.



This interesting clock, which is situated outside a restaurant in London, is believed to be the only one of its kind in Europe. Note the Hebrew numerals.

# OF JEWISH LIFE

(The Jewish Telegraphic Agency)

THE first dim ray of light broke through the black clouds overhanging the Jews of Germany when the Council of the League of Nations, meeting at Geneva, ruled that Germany must restore to the Jews of Upper Silesia the rights guaranteed them in the Versailles Treaty. Friedrich von Keller, Germany's representative, gave assurance that this would be done.

During the same week, Germany pledged itself to allow Jewish athletes from any country in the world, including its own, to participate in the 1936 Olympic Games, scheduled to be held in Berlin. Originally it had announced a ban on German Jewish participants, but a worldwide storm of protest resulted in a changed mind.

Whether these two incidents indicate the beginning of a new Jewish policy in Germany is a question. Neither concession was granted voluntarily; both resulted from outside pressure. Nevertheless, the fact remains that they were granted. Meanwhile, the boycott against German goods continues to grow throughout the world and has been termed a menace to German trade by many economists and impartial observers.

For the first time, members of the United States Senate openly expressed themselves in criticism of the Nazi persecution of the Jews. On the Senate floor, Republicans and Democrats alike denounced this aspect of Hitlerism. Those who spoke on this subject included Senators Joseph T. Robinson, Arkansas, Democratic floor leader; Jesse M. Metcalf, Rhode Island Republican; Royal S. Copeland, New York Democrat; and David I. Walsh, Massachusetts Democrat, as well as Senators Wagner, Hatfield, and Tydings. When Senator Robinson termed the German anti-Semitic spectacle "sickening and terrifying" no one questioned or disputed the statement. "Such cruel policies," he added, "will bring their own penalties. They will result in loss of international prestige, a moral reaction among the German people of far-reaching effect, in loss of trade and commerce." Senator Metcalf said "the United States should view the situation with grave concern and raise its voice in protest."

"I am hopeful that our influence may change the Nazi policy. The

one thing that America should stand for is religious liberty and racial equality," Thomas F. Ford, U. S. Congressman from California, wrote to Marco R. Newmark, president of the Federation of Jewish Welfare Organizations of Los Angeles. Mr. Newmark had written Mr. Ford, praising him for his stand against Nazi mistreatment of Jews.

Although hundreds of Jewish lawyers have been readmitted to practice in Germany, few of them will be able to make a living, for the simple reason that the various Nazi bodies and even municipalities have openly ordered their members and citizens not to engage Jewish counsel.

The German press reported that all Jews in Germany who had Germanized their names since 1914 must resume their former cognomens in the near future, and hinted darkly that further restrictions are now being prepared for the Jews.

Otto Klemperer, Jewish director of the Berlin State Opera, has been ousted from his position. His contract was to have expired in 1937.

Otto Schick, editor of the Berlin bureau of the Jewish Telegraphic Agency, was jailed for a week by secret police for alleged false interpretation of news concerning police raids upon the Jewish section of the city.

In Washington, D. C., the American National Conference Against Racial Persecution passed a resolution urging President Roosevelt to voice the protest of the American people at the German government's treatment of its Jewish citizens. At the same time B'nai B'rith launched a petition to the same effect, and will soon present the President with the names of hundreds of thousands of American citizens who demand an official utterance.

A world conference of all Jewish organizations to support a boycott of German goods is being planned, according to the *Jewish Economic Forum*, a new London weekly, which names Lord Melchett and Major Nathan as the chief figures in the organization.

In Berlin, officials announced that the government is preparing a special law to declare intermarriage with Jews a crime against the state.

Official measures for the ousting of



*Irving Berkelhammer, the newly-elected president of the Junior Federation for the support of Jewish Philanthropic Societies of New York City.*

Jewish traders from markets and fairs have been announced. Only former Jewish war veterans would be unmolested.

Sir Austen Chamberlain, who a few weeks ago, in a speech before the British House of Commons, castigated Germany for its treatment of its Jewish population, told the same body more recently that "I still feel that the spirit which manifested itself in the proscription of a race within the boundaries of Germany is a spirit which, if allowed to prevail in foreign affairs, would be a menace to the whole world."

A petition, signed by 1200 Christian clergymen, protesting against anti-Semitism in Germany, has been forwarded to the German government by the National Conference of Jews and Christians.

During the past month, numerous cases were reported of Nazi violence toward the Jews, as well as economic discriminations, threats, removals from office, and academic disturbances.

"THE action of the Hitler regime is so contrary to our ideas of justice and good government that we cannot at first comprehend the severity and cruelty of it all," declared the Hon. Edith Nourse Rogers, of Massachusetts, in a recent address before the House of Representatives. "I take the floor," she said, "to protest against the brutal and unwarranted treatment of the nationals of Jewish extraction in Germany by Adolph Hitler."

# NEWS OF THE LODGES

## Roxy Benefit Raises \$3000 for Wider Scope

NEARLY \$6,000 was realized from the Gala Benefit Novelty Dance and Theater Party staged at the Roxy Theater, New York City, recently, under the auspices of Manhattan-Washington Lodge No. 19. The proceeds were divided equally between the German Relief Fund and the Wider Scope Fund. It was one of the most successful B'nai B'rith affairs ever held in the metropolis.

The arrangement committee consisted of Moritz Rothenberger, Max Wolofsky, Dr. Harry G. Goldman, Darwin S. Levine, Philip Greenberger, Charles Vogel, Eugene H. Levy, Louis Harrison, Theodore Charnas, A. Albert Payman, Louis J. Kleinwald, Hattie Rosenbaum, Fannie Klein, Henrietta Roden, Mrs. Rosalie Greenblatt, Amy H. Lewis, Mrs. Hattie Reich, Mrs. S. Greenlick, Nelson Rosenbaum, George M. Sachs, and Gus Loewe.

Included on the honorary committee were such notables as the Hon. Herbert H. Lehman, Judge Albert



Cohn, Philip Cowen, Maurice P. Davidson, Louis Fabricant, Henry Hofheimer, Hon. Charles Horowitz, Max J. Kohler, Adolph Lewisohn, Hon. Henry Morgenthau, Judge Otto Rosalsky, Judge Myron A. Sulzberger, and many others.

## SOUTH HAVEN (MICH.) LODGE

No. 1158 celebrated its first anniversary June 11 with the initiation of a "Louis Katz Class," a banquet, and an address by Brother Archie H. Cohen, Exalted Ruler of the Elks in Chicago.

MOTHER'S DAY was celebrated in Palm Beach, Fla., by special services in churches and in special programs by the Elks' Lodge No. 1352 and B'nai B'rith Lodge No. 1146.

## German District Honors Its Head, Dr. Baeck

THE May issue of the German official B'nai B'rith publication is dedicated to the President of District No. 8, Dr. Leo Baeck, on the occasion of the tenth anniversary of his service in that office.

The issue contains the following articles by well-known German writers: "The Jew Today," by Martin Buber; "District No. 8 of B'nai B'rith, 1924-1933," by Alfred Goldschmidt; "Teach and Learn," by Max Freudenthal; "Religious Thinking," by Arthur Lowenstamm; "Life and Religion," by Felix Goldmann; and "The Jew in Large Cities," by Ludwig Feuchtwanger.

## BROTHER AUGUST GOLDSMITH

a member of Manhattan-Washington Lodge No. 19, New York City, and a member of the Order for 4 years, died at his home on May 24. He was deeply interested in the philanthropic work of the lodge, and was an early worker in the Educational Alliance.

## B'NAI B'RITH SEEKS MILLION NAMES FOR PROTEST PETITION

A PETITION requesting President Franklin D. Roosevelt to express the horror of the American people at the Nazi acts against German Jewry is now being distributed throughout the country by four hundred local B'nai B'rith lodges from Maine to California. One million signatures of both Jews and non-Jews are being sought, according to Alfred M. Cohen, President of the Order.

Thousands of B'nai B'rith members are carrying copies of this petition, and when they are sent with a million signatures to Washington, B'nai B'rith will have repeated a service of forty years ago, when it prepared and circulated a protest against Russia's treatment of the Jew in the time of the Kischineff horror.

The petition, in full, follows:

*To His Excellency,  
The President of the United  
States of America:*

No principle is more central to the theory of our government than that of the equality of all groups before the law. The his-

tory of the colonization of this country is replete with the tale of oppressed minorities fleeing to our shores for refuge and for freedom. When it is true to the spirit of its own past, the American people cannot but be shocked and horrified by the recrudescence, as in Germany of today, among a supposedly civilized people, of racial and religious persecution.

Peaceful and law-abiding citizens, resident in the land for over a thousand years, loyal in times of peace and of war, the Jews in Germany have none the less had to endure the atrocious attack of unofficial troops maintained by the Nazi government, and to find every avenue of social, professional, and occupational opportunity closed against them. Despite rigorous German censorship the facts regarding this program have come to us in the edicts of the present government of Germany, in the reports of unprejudiced foreign correspondents, and in numerous communications from refugees. The declared purpose of these repressive measures is to drive Jews out of the cultural and economic life of Germany, in strict

conformity with the principle enunciated by Hitler as early as February 25, 1920: "No Jew may be a member of our people."

We respectfully call to the attention of Your Excellency the many precedents in American history for protest upon the part of our nation against so detestable a situation.

We petition Your Excellency to use the good offices of this government, through proper diplomatic channels, and in accordance with the traditions of our country, to make clear that together with the entire civilized world the American people are struck with horror at these events, and at their continuance despite the suave assurances of the German Chancellor as to Germany's peaceful intent.

In accordance with the courageous and enlightened leadership of the United States, which you have already afforded in so many respects, we petition you to add the voice of our nation to that of the peoples of the world who love justice and liberty, and to transmit to the German government this petition signed by American citizens of all forms of religious belief.

## Little Rock Lodge Honors Elias Navra



*Elias Navra*

FOR the first time in the history of B'nai B'rith, so far as is known, lodge has honored one of its members by changing its name to his during his lifetime. This happened when Little Rock (Ark.) Lodge No. 158 recently changed its name to Elias Navra Lodge No. 158.

Brother Navra, who is 82, and a resident of Little Rock for 78 years, has been a member of B'nai B'rith for 56 years, and has served as secretary of his lodge for 33 years. He became a member four years after its establishment in 1873.

A banquet was held to celebrate the change of name. A testimonial read at this affair declared the change had been made "so that ever through the years, members entering the portals of the lodge shall see reflected therein the life of a man who worked tirelessly for these things, and who served always with unbounded devotion and unswerving loyalty."

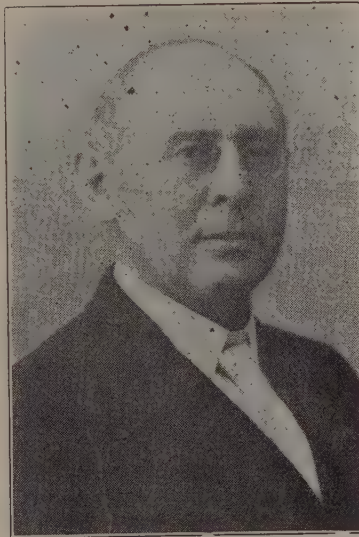
## Louis Marshall Lodge Initiates 65

SIXTY-FIVE candidates, obtained by Louis Marshall Lodge No. 1130, East Chicago, Ind., in less than two weeks, were initiated at the "World's Fair Convention" of District No. 2 at South Bend on June 11. The class was named after Brother Abe Otzheimer, founder and first president of Louis Marshall Lodge, which has just celebrated its third anniversary.

This young group has made an impressive record since the first of the year. Its open meeting in honor of Sam Goldstein, president of District No. 2, attracted a throng from East Chicago, as well as from Gary, Hammond, and Michigan City. It has held several other open meetings at which motion pictures, interesting lectures, and entertainment were enjoyed by large gatherings. Recently it sponsored a Night in Monte Carlo and a dance, the proceeds of which were turned over to Wider Scope.

Fred Bernstein, of Chicago, member of the B'nai B'rith Hillel Foundation Commission, spoke on the German situation at the most recent open meeting of the lodge.

## Charles F. Moritz Dies; District 7 Head in 1894



*Charles F. Moritz*

HUNDREDS of friends and fellow-workers for the Jewish cause are mourning the recent death of Charles F. Moritz, Montgomery, Ala., at the age of 75. He was the oldest living past president of District No. 7, having occupied that office in 1894. He was Chairman of the Board of Endowment Trustees since 1915, and represented his district at each Constitution Grand Lodge convention for the past 25 years. In addition, he served his local community as a member of the Board of Education.

Born in Cincinnati, Brother Moritz was taken as a child to New York, where he received his education at City College. He taught school in Montgomery for a couple of years, but soon entered business there.

## Wolff Heads Order's Court of Appeals



*Harry K. Wolff*

HARRY K. WOLFF, San Francisco, past president of District No. 4, and a member of the Court of Appeals of the Order, has been appointed Chief Justice of the Court, to succeed Jacob B. Klein, deceased.

Brother Wolff has been an indefatigable worker in the ranks of B'nai B'rith for more than a quarter century. He has served continuously on the general committee since 1913 and is now treasurer of his District. He was president in 1915, the year of the great Panama Pacific Exposition, and made a splendid record.

Despite Brother Wolff's prominence in many fraternal and civic bodies in San Francisco, he is always one of the most active members of his B'nai B'rith lodge. As a member of the electoral college of California during the Hoover election, Brother Wolff was selected to carry California's Presidential vote to Washington, where he was the spokesman for the state in the presentation of a permanent memento from California.

As a distinguished member of the California bar, Brother Wolff will bring a fine legal understanding and an unusual knowledge of the Order to the discharge of the duties of his new office.

BROTHER LUDWIG KAHN, a member of Manhattan, Washington Lodge No. 19, New York City, who lives at the Yonkers Home, celebrated his 100th birthday on June 11.



## 1000 Attend First State Jewish Meet in Georgia

**M**ORE than 1,000 men and women from all sections of Georgia gathered in Atlanta recently under the sponsorship of Gate City Lodge No. 144 to hear of the many important national and state Jewish problems and to urge unity in the leadership of American Jewry.

The meeting, the first of its kind, was proclaimed a success, and Atlanta B'nai B'rith leaders foresee as a result an increase in the membership of Gate City Lodge, the reorganization of several lodges throughout the state, and the prospects of the founding of many new ones.

A "Georgia B'nai B'rith Association" was formed at the conference, the program of which will be to promote B'nai B'rith in every Jewish community in the state by organizing lodges, women's auxiliaries, and A. Z. A. chapters.

The conference was featured by

*Upper left, a portion of the crowd at the first Georgia Jewish State Conference. Upper right, the officers of Gate City Lodge: seated, left to right, Herman Hyman, first vice president; Henry A. Alexander, Constitution Grand Lodge; Frank A. Constangy, president, and Dr. Louis Rouglin, second vice president; standing, Samuel E. Levy, treasurer; Joseph M. Brown, secretary, and Edward M. Kahn, third vice president. Left, Louis J. Levitas, of Gate City Lodge, the newly-elected president of the Georgia B'nai B'rith Association.*

the addresses of Governor Herbert H. Lehman, of New York; Paul S. Bloch, New York publisher of several newspapers; and Richard E. Gutstadt, Chicago, Director of Special Activities of B'nai B'rith. Other speakers included Dr. Leon Banov, Charleston, S. C., president of District No. 5; Henry A. Alexander, Atlanta, member of the Executive Committee of the Order; Harold Hirsch, a leader of Georgia Jewry; Rabbis David Marx, F. L. Rosenthal, and I. E. Marcuson.

The *Southern Israelite* termed the meeting "one of the most imposing conferences the South has ever staged in Jewish activities." Henceforth it will be an annual affair.

Louis J. Levitas, Atlanta, was elected president of the Association; M. G. Michael, Athens, vice president; Leon Kletzky, Atlanta, secretary; and Joseph Loewus, Atlanta, treasurer. The executive committee consists of Rabbi F. L. Rosenthal, chairman, of Columbus; Frank A. Constangy, Atlanta; Rabbi I. E. Marcuson, Macon; Herman Heyman, Atlanta; I. J. Steinbach, Carrollton; Dr. S. W. Rubin, Macon; and A. L. Meyers, Atlanta.

**H**ENRY O. STERNBERG, of Fort Smith (Ark.) Lodge No. 306, has been elected grand chancellor of the Knights of Pythias in his state.

## A United Jewish Front

(Continued from page 297)

Frequent negotiations followed by mail, wire, and personal conference with representatives of the two other organizations, as well as other distinguished leaders of American Jewry. Gradually the matter began to attract considerable attention in the Jewish press. Many organizations passed resolutions calling upon the three bodies to unite. The meeting in New York on Thursday, June 22nd, represents a successful culmination of these efforts.

The present plan of organization proposes united action wherever unanimous decision can be reached. If, however, a difference of opinion arises which cannot be reconciled, the national bodies will remain free to pursue their policies independently. It is not unreasonable, however, to hope that such cases will be rare.

Particularly important will be the work of this Joint Council in representing Jewish opinion and Jewish interests before the Government of the United States and other countries and international bodies. The first official action taken was a message to the State Department presenting a strong plea for positive and sympathetic treatment of applications for visas by German Jews desiring to come to the United States.

The hope may here be expressed that the membership of the Order throughout the country will share the administration's deep satisfaction in having largely contributed to the achievement of this significant result.

## District No. 1 Denounces Boycott, Parades, Mass Meetings; Advocates Continued Negotiations

As a result of a long and earnest consideration of the German Jewish situation, District No. 1, assembled at its 81st annual convention in New London, Conn., recently, passed a resolution condemning boycotts, parades, and mass meetings of protest, and advocated instead a continuation of the negotiations with diplomatic sources in the interests of German Jewry. Five hundred persons attended the sessions.

Brother David A. Brown, publisher of the *American Hebrew*, was the principal speaker at the banquet, which was attended by 325 persons. "Our organization has moved soundly in the German situation," he declared, "but it has moved too quietly and secretly. Protest meetings and parades are negative actions and do more harm than good. But you don't have to keep quiet. We must do nothing to hurt the loyalty of the German Jew to his Fatherland. Five hundred thousand Jews have to remain in Germany and they must live there after Hitler is dead and buried. We must be helpful to the Jews in Germany and I want to see a return in dollars equal to the volume of noise."

The convention endorsed the spread of the B'nai B'rith Hillel Foundation movement. Such a development was outlined at the last meeting of the Central Administrative Board of the Order in Cincinnati, when it was announced that several new Foundations could be opened on a self-supporting basis.

The delegates voted to set aside one day each year as a B'nai B'rith

religious day, and to celebrate in each B'nai B'rith community the 90th anniversary of the Order October 13.

Frank Goldman, Lowell, Mass., was elected president of the District; Horace Cohen, Montreal, first vice president; Charles Horowitz, New York City, second vice president; Wilfred B. Feiga, Worcester, Mass., third vice president; William B. Asher, New York City, treasurer; and Lawrence White, New York City, secretary.

Mrs. Lillian Nathan, Springfield, Mass., was elected president of the Council of Women's Auxiliary Lodges of the District, which met conjointly with the men's organization.

### Mamre Lodge is Active

MAMRE Lodge No. 824, South Bend, Ind., continues to be one of the most active groups in District No. 2.

Rabbi Philip S. Greenstein addressed the lodge on "B'nai B'rith

from a Cultural Standpoint" at a recent meeting.

The membership committee, headed by Sam Rossin and Irving Hurwich, the two vice-presidents, has launched a final and intensive drive for fifty new members.

During February the Ladies' Auxiliary distributed sixteen tons of coal to needy Jewish families, as well as food and medical attention.

Mamre Lodge and the local Zionist Organization held a joint meeting March 16, which was addressed by Maurice Samuels. It was a community event.

THE name Seiferth is a household word in New Orleans and environs. It belongs to Brother J. M. Seiferth, a member of Charles K. Gutheim Lodge No. 439. He is better known as The Man of Many Thousand Poems, which he writes and broadcasts regularly over WSMB. He conducts a poetry column, "The Poet of Radio Land," in the magazine *Ambassador*. His son, Joseph, who has just celebrated his sixteenth birthday, conducts the children's page of the same publication.

## District No. 2 Denounces German Anti-Semitism, Effects Economies, and Elects Youngest President

JOSEPH COHEN, Kansas City, Kan., the youngest man ever to hold the office, was elected president of District No. 2 at the District's eighty-first annual convention in South Bend, Ind. Louis Kranitz, St. Joseph, Mo.,

was named first vice president; Justin Sillman, Columbus, O., second vice president; Louis M. Frank, Toledo, O., treasurer, and Leonard H. Freiberg, Cincinnati, O., secretary.



Joseph Cohen.

Samuel Goldstein, Lorain, O., the retiring president,

opened the convention. A number of economies was effected, including the elimination of the "Mirror" for the ensuing year. A "World's Fair Class" of candidates from various lodges was initiated. Sidney G. Kusworm, Dayton, O., member of the Executive Committee, read his annual report, and reviewed

the activities of the Order in its work to ameliorate conditions of Jews in Germany. Richard E. Gutstadt, Chicago, Director of Special Activities of the Order, appealed for cooperation in the raising of a special fund with which to counteract the anti-Semitic campaign of Hitler sympathizers in this country. A discussion on the German situation, led by Rabbis Myron Meyer and S. H. Markowitz, resulted in a vote of confidence in the Executive Committee. The policy of holding protest meetings sponsored by non-Jews was approved.

Sigmund Livingston, Chicago, chairman of the Anti-Defamation Commission, was the principal speaker at the convention banquet.

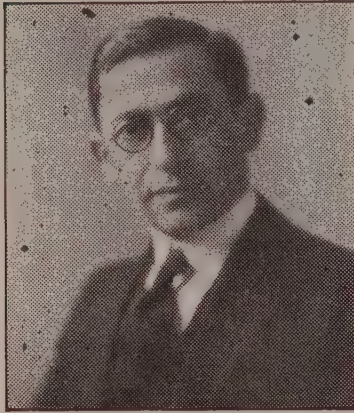
"The Nazis have established organizations in many parts of this country, including our universities," he declared. "We are fighting this battle as an American issue, not as a Jewish one. The atrocity denials are so absurd as to indict the German government before the whole world."

Brother Toby Brenner, Kansas City, Mo., a delegate to the convention, who recently returned from Germany, told of his experiences in a German concentration camp.

## Seek Early Records of District No. 5

EDWIN L. LEVY, secretary of District No. 5, is compiling a record of his District. He has the district proceedings of all past years except those for 1867-8-9, 1884, and 1905. He is very anxious to obtain copies of these proceedings, and asks any member of the Order who has them or knows of their existence to communicate with him at 1205 E. Cary St., Richmond, Va. He is also interested in obtaining early records of District No. 3.

## Rabbi Jacob Singer Heads New Self-Supporting B'nai B'rith Hillel Foundation at Northwestern



*Rabbi Jacob Singer*

**P**LANs for the formal installation of the B'nai B'rith Hillel Foundation at Northwestern University in the autumn are now being worked out by Dr. A. L. Sachar, National Director of the Hillel Foundations, together with Chicago B'nai B'rith officials.

Participation of Dr. Walter Dill Scott, president of Northwestern, in the ceremonies, is tentatively planned, and arrangements are in the making for the presence of many notables.

The Northwestern Hillel Foundation is the ninth to be sponsored by B'nai B'rith. It is a departure from Hillel tradition in that it will be entirely self-supporting. Its success will doubtless be followed by the organization of others on a similar basis.

Rabbi Jacob Singer, of Temple Mizpah, Chicago, is Director of the new Foundation. Unlike the Directors of the other eight Foundations, he will not be a resident Director, but an official sponsor, and will lead discussion groups, take charge of services, hold classes in Jewish subjects, etc. The student activities will be in the hands of the Student Council, elected by the student body.

Dr. Albert I. Cohen of the chemistry department is the faculty adviser and was chiefly instrumental in organizing the Foundation. The complete advisory body includes Mrs. Hugo Hartman, Mrs. Eugene Weinberg, Dr. Albert I. Cohen, and Dr. Philip Seman. Rabbi Charles Schulman, of North Shore Congregation Israel, Glencoe, is an active sponsor of the group.

## B'nai B'rith Endorses German Relief Campaign

**B**'NAI B'RITH has joined the American Jewish Committee and the Union of American Hebrew Congregations in endorsing the effort of the German Relief Campaign of the American Jewish Joint Distribution Committee, which is seeking \$2,000,000 for suffering Jews in Germany.

In a circular letter to local lodge secretaries throughout the country, Dr. I. M. Rubinow, Secretary of the Order, pointed out the need of coming to the aid of the Jews in Germany, and urged all members of B'nai B'rith to make their contributions through the Joint Distribution Committee.

"The national administration of

## District No. 3 Condemns Sweatshops and Hitlerism; Elects Judge Leopold C. Glass President

**E**NDORSING the stand of the Constitution Grand Lodge in its handling of the German situation, District No. 3, at its recent annual convention in Philadelphia, went on record as being in favor of continuing the fight for the amelioration of the conditions of the Jews in Germany.



*Judge Leopold C. Glass*

"We assure them of help," said the resolution. "We will help them with money which we will contribute through the Joint Distribution Committee, and help by every honorable means at our command to remove the oppression, industrial and spiritual, under which they are suffering. We will never, with God's help, give up the fight until the dark clouds of intolerance and bigotry are removed."

Rabbi Philip D. Bookstaber brought to the attention of the Convention the sweatshop situation as it exists in the State of Pennsylvania, and urged that the District concur with the action taken by the Eastern B'nai B'rith Council of Pennsylvania, which condemned the practices in general and offered its assistance to the Gov-

B'nai B'rith," this letter said, "deem it its duty to urge upon every lodge fullest co-operation with the Joint Distribution Committee in its campaigns on behalf of relief of Jewish need in Germany and elsewhere. Such co-operation is preferable to the creation of new competing machinery."

"If special efforts are made by B'nai B'rith lodge to raise funds, all or part of which are to be designated for relief of German Jewry, the national administration urges that such funds be transmitted to the national office in Cincinnati, which will forward these amounts to the headquarters of the Joint Distribution Committee, with the understanding that in conformity with the wishes of the contributors and donors these funds are to be used exclusively for German relief. We feel that in this way better results will be obtained than if B'nai B'rith were to undertake to administer relief in Germany through other independent channels."

ernor and the department of labor to help eliminate sweatshop conditions wherever they may exist. The resolution was enthusiastically passed.

The Convention was honored with the unexpected and welcome visit of the President and Secretary of the Order, who had been in Washington in the interests of B'nai B'rith's negotiations with the State Department concerning the German situation. President Cohen delivered an impressive address on recent developments toward unity in American Jewry.

United States Senator William King was the principal speaker at the banquet, which was attended by 750 persons. He denounced Hitlerism as "a recrudescence of atavism, cruelty and racial hatred which bodes ill for German readiness to resume her place in the hegemony of nations."

Judge Leopold C. Glass, of Philadelphia, in whose honor a class of 300 candidates was initiated by the Philadelphia lodges, was elected president of the District; Frank R. S. Kaplan, McKeesport, Pa., was named first vice president; Dr. Harry J. Moss, Orange, N. J., second vice president; M. Leon Tolochko, Pittsburgh, Pa., third vice president; Dr. B. S. Pollak, Secausus, N. J., treasurer; and Joseph Herbach, Philadelphia, secretary.

## Northwest Conference Endorses Order's Unity Efforts

EFFORTS of B'nai B'rith to unite leading Jewish organizations in making a stand on the German question were endorsed at the third annual Pacific Northwest B'nai B'rith conference in Vancouver, B. C. More than 175 delegates, representing ten lodges in Washington and Oregon, were present.

"No man acting as Hitler does can have any human feeling in his heart," declared Mayor Louis D. Taylor of Vancouver, in welcoming the visitors. We view his actions with horror, and I think when I say this that I represent the views of the City of Vancouver, the Province of British Columbia, and the Dominion of Canada."

A resolution was passed, applauding the HIAS convention in Montreal for endeavoring to persuade the Canadian government to open its doors to German refugees. The Conference likewise pledged its support to the present campaign of the Joint Distribution Committee to raise \$2,000,000 for the relief of stricken Jews in Germany, and voted to continue to co-operate with the Anti-Defamation League of the Order in its "efforts to combat any attacks on liberty and tolerance in the United States and Canada."

The Conference went on record as favoring a "liberalized immigration policy by all the nations of the world as to create sources of refuge for our brethren in Germany," and resolved to refer this problem to the forthcoming convention of District No. 4 at Santa Cruz, Cal.

A hearty vote of thanks was extended Brother P. Allen Rickles of Seattle for "his untiring efforts on behalf of this Conference." Brother M. Goldsmith, past president of Samuel Lodge No. 668, Vancouver, presided at the Conference.

A special feature for the ladies was an exemplification of the initiation ceremony by the members of Vancouver Auxiliary No. 77.

Brother Rabbi A. H. Fink, president of Abraham Geiger Lodge No. 23, Spokane, delivered a splendid address on "A Modern Challenge to B'nai B'rith."

The Conference's opening social event was a banquet and dance, which were attended by 260 persons. More than 500 attended the concluding ball.



Scene at the recent convention of the New Jersey B'nai B'rith Council at Atlantic City. In the first row, left to right, are: Mr. Malamud, William M. Unterman, P. P. of District No. 3; Mark Marritz, corresponding secretary of the Council; Hannah S. Strahs, recording secretary; Harry Green, first vice president; Charles Kline, P. P. of the district; Leon H. Rose, president of the Council; Judge Leopold C. Glass, district president; Dr. Harry J. Moss, second vice president of the district; Jacob and Mrs. Perskie; Samuel Halpern and Samuel Greenstone. Behind Mrs. Strahs is Abraham Berkowitz, another past president of the District.

## Carolina Lodge Raises \$5,663 for German Aid

FOR the second time within the past year, Carolina Lodge No. 603, Greensboro, N. C., has made a brilliant record in the field of fund-raising for worthy causes.

Last year this live group raised twice its quota—in cash—for Wider Scope. Its latest achievement is the collection of \$5,663 for the Joint Distribution Committee, to be used exclusively for the benefit of stricken Jews in Germany.

The entire campaign in Greensboro for this money was sponsored by Carolina Lodge. J. W. Cone was chairman; M. H. Zaubers, vice chairman; S. O. Lindeman handled publicity, and S. J. Stern was treasurer.

In transmitting the money to Rabbi Jonah B. Wise, chairman of the Joint Distribution Committee, Brother Stern wrote: "This sum is the result of our recent efforts here in Greensboro. Our drive was sponsored by the local B'nai B'rith lodge and due credit should be given it."

## The President's Page

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to the International Bridge Tournament, has requested the withdrawal of any invitation to Germany to take part in the contests to be held on July 17th.

The *Bridge World*, in making known the stand taken by Mr. Schwab, announced that his object in so acting was to bring public opinion to bear on the German situation and

to move the Reich to rescind its measures against the Jews.

ALFRED M. COHEN.

JUDGE Gustavus Loevinger, St. Paul, was the principal speaker at the 29th annual banquet and dance of Covenant Lodge No. 569, Duluth, Minn. About 150 members, their wives and friends attended. Brother A. B. Kapplin was toastmaster and Brother C. D. Oreckovsky, past president of District No. 6, introduced the speaker.

## American Jew in Naziland

(Continued from page 292)

the Nazi and the German Jew. The German Jew, they insist, has little more to fear. And yet—how true is this rumor? Can it be that a leopard can really change his spots overnight? Or is this present "quiet," this supposed "peace" and "serenity," merely a smoke-screen to hide from the rest of the world further malicious anti-Semitic practices of the Nazis, performed under cover? This question must certainly be uppermost in the mind of every American Jew at the present time.

Despite the encouraging Pollyana reports which have trickled out of Germany into America about the restoration of "serenity" and "quiet" to the German Jew, I wish to make it emphatically and unequivocally clear at the outset that everything I saw and heard in Germany convinced me that *all is not quiet on the German front so far as the Jew is concerned*—not by any means! I wish to state as forcefully as I can that this "seren-



ession of Jews, whose sole purpose to openly purge all German institutions of Jewish influences? How, say, explain the pernicious practice of distributing picture postal-cards—picturing the Jew as a murderer of children, whose blood he drinks ravingly, or as a demon in gabardine and prayer-shawl brutally mutilating the weak and the infirm—among ten German children? How explain this barbaric yawp, which I discovered in one of the propaganda pamphlets published recently: “. . . We are always, and we are always going to remain, an anti-Semitic party?” or this choice gem culled from still another pamphlet: “. . . Of course the Jew is a human being! It is not the flea a human being, is it? Just as the flea is not a pleasant human being, and just as we do not, for our consciences' sake, have to protect it from harm, and permit it to thrive so that it might ultimately culture and ruin us—so do we not have to protect the Jew but, rather, must exterminate him as one might a flea.”

The question might come up as to why we in America do not hear more complaints from the German Jews themselves. The answer can readily be guessed. The Nazi government has developed a spy-system so insidious and subtle that it penetrates even to the farthest corners of Germany. The walls have ears in Germany—and the German Jews realize this only too well. They realize that the government will tolerate no reading of evil reports about the Hitler regime. The German Jews have been told again and again that any report about Jewish conditions in Germany seeps out, not only will the originator of this report suffer, but his entire family is doomed—and they have seen with their own eyes the horrible torture that is inflicted on the poor victims.

As a result, the average German Jew is tight-lipped, and it is not easy to get him to speak. That, to me, was the most pathetic and degrading aspect of the entire German tragedy. I spent one evening with a Jewish family in Berlin, and attempted to have them tell me something about their life under the Hitler government. The father of the household insisted that all was right with the world, that they were not tampered with, that the Hitler government was not so vicious as had been reported, and that there was absolutely nothing to complain of. His words did not

fool me for I saw his eyes as he spoke—and I have never in my life seen such terror in the eyes of a human being! However, soon afterwards, I was to be emphatically convinced that the old man had been lying. One of his sons—the one who felt closest to me, because of the similarity of our ages—drew me aside and told me in a horrified whisper: “All is right with us, indeed! We have been robbed of everything we ever had in the world, and we are slowly starving. My brother, Jacob, was murdered in cold blood in the forests of Grunewald, and hung upon a tree to rot. I have been beaten—here you can still see the scars. (NOTE: The muscles of his hand were outlined with livid purple stripes.) But my father is telling everyone that he is well and satisfied, even though his heart is broken, because he knows well enough that if he says anything to the contrary, it will inevitably reach the ears of Hitler's spies—who are everywhere and know everything! And then suddenly, one night, we will all be done for!” At that moment his face contracted sharply, and he looked at me with the pained eyes of a beaten dog. “If it ever should come out that I said this to you, an American, then God pity me and my family! But the outside world *must* know what is happening to us, *somehow*. Otherwise we die here a slow, maliciously-prolonged death!”

To those German Jews who have money hidden in places other than government banks, or who get a regular stipend from relatives or friends out of Germany, a certain amount of protection can be bought with the mark. The Nazi movement has more recently taken on the aspect of a genuine racket. I do not allude to the fact that Jews (and Gentiles, too) buy all the publications of the Hitler propaganda bureau and display them prominently in their libraries. The purchase of pamphlets of propaganda, of such vicious anti-Semitic diatribes as *Kultur* and *Rasse*, as well as Hitler's own magnum-opus *Mein Kampf*, is absolutely compulsory throughout Germany. Much of the revenue of the Nazi movement comes from this very profitable sale of its literature. However, a good many Jews pay an extra heavy revenue for “protection.” Sometimes the toll is as heavy as two hundred marks a month (NOTE: at the time of writing, the mark was worth approximately 27c); in all cases, the toll consists of

what the traffic will bear. Each month a Nazi comes to collect this “protection” money and, if it is not forthcoming, there are consequences to pay. The Nazis are only too eager to find an excuse for violence. It is wise for the Jews to pay all they can. It must be added that even the payment of this toll is not absolute assurance of “protection.” “Accidents can always happen,” one of these Nazi representatives told a Jewish family, “but the chance for accidents will be greatly decreased if the Nazi representative is paid regularly.”

What of those Jews who are penniless, starving, and cannot possibly pay “protection” money? Kidnapping continues; regular periodic violence continues; danger and death hang over these Jews' heads like Damocles's sword. Theirs is a life of endless terror.

In the light of what I saw and heard, what should be the attitude of the Jewry of the world toward Germany?

It is not an easy question to answer, nor will I attempt to present a solution. I shall be quite frank and confess that my reaction in Germany has been that boycotts and demonstrations were pretty poor weapons with which to subdue the tyrannical Nazi. I spoke to several Nazis, and all of them—far from being humbled by the world-demonstrations—were rather delighted by them. These demonstrations on the part of the Jewish world seemed to give the Nazis an added intoxicating feeling of self-importance. They feel now that they are forces to be reckoned with; they are drunk with their power. They are like little children with a new toy in their hands. I am convinced that all the anger and protest of the outside world cannot dissuade them or turn them away from their “prank.” They are more flattered than humiliated by them. And like the fox in Aesop's fable—who



would not eat the sheep until he had found an excuse for finding fault with his victim—the Nazis find an added excuse in further humiliating and punishing the German Jew, as an answer to the world's anger. The world must realize that it is dealing with ego-intoxicated maniacs; they must be treated and handled as such—otherwise the danger to the German Jew is enormous. It was the rabbi of a Berlin synagogue who pleaded with me: "Please, do what you can to prevent the loud protests in America. For each protest, our suffering is aggravated tenfold. You cannot reason with them. We can only pray that time will cool their blistering hatred."

In conclusion, I wish to say that I did not come to Germany as a historian and an economist; nor did I remain long enough there to pose as an authority on my subject. I came merely as an alert journalist—to see what can be seen, and to hear what can be heard. I did not resort to tabulated facts. I went directly to the people, to hear what they had to say. This may, at times, lead to inaccuracies, to be sure; but it is the only way to arrive at the very heart of the subject in a short time.

And it is as a journalist that I received those impressions that have affected me so profoundly. I have seen how Jews can suffer; I have seen how they can live a life of terror, shame and degradation. I have seen how tyranny can be blind, and how poisonous hate can become. I have seen a sublime country degenerate into a derelict one. The locust has entered a rich land . . . and it has become barren and waste!

## French Jewry Aids Refugees

(Continued from page 293)

Against Anti-Semitism held additional meetings, at one of which, in the Winter Circus, well-known Christian public figures delivered the addresses. Mr. Henry Torres, the celebrated defender of Schwartzbard, presided, and the speakers included Henri Pate, vice-president of the Chamber of Deputies, Louis Rollin, Chassaigne, Montagnon, Paul Poncat, and others. Two meetings organized by the Zionists attracted a smaller number of people and passed almost unnoticed in the general excitement.

Influential Christian circles are continuing in a very active manner to co-operate with the Jews, and have established the French Committee of Protest for the Persecuted Jewish

Intellectuals. The president of this body is Louis Rollin, president of the Commission of Commerce in the French Chamber of Deputies. The meeting sponsored by this Committee in the Palace Trocadero took on all the grandeur of a splendid manifestation by French intellectuals against German barbarism. All religious denominations were represented, as well as the institutions of higher learning, science, literature, and art. The greatest orators of the Catholic Church, including the reverend Father Sanson and Canon Desgranges, and of the Protestant Church, notably Pastor Wilfrid Monod, united their voices in the general condemnation, and gave final approval, incidentally, to the act of Parliament by which Professor Einstein was offered a chair in the College of France.

The Federation of Jewish Societies of France, comprising 75 different organizations of Jewish immigrants, arranged a well-attended meeting for the fifteenth of April in the Trocadero.

Thus, with a remarkable public unanimity there was widespread and outspoken protest against mistreatment of Jews. But by that time thousands of German Jews had crossed the border into France, and the question at once arose: How shall we help them?

Recently I visited No. 20, Rue Vintimille, where the Committee of Aid and Reception occupies the entire building. Large numbers of people crowded the vast entrance, waiting to be admitted. More than 5,000 refugees were already listed on the files at that time. Most of them came from Germany but originally they were from Poland, Russia, Austria, Czechoslovakia, and other countries. Half were shopkeepers or commercial agents; twenty per cent belonged to the liberal professions; and thirty per cent were workers, artisans, or people without a regular occupation. The great majority was unmarried. Hardly twenty per cent came with their families.

The aid itself consists of meal tickets for certain of the less expensive restaurants. Everyone receives fourteen tickets each week; 20,000 such tickets have already been distributed. In addition, hotel rooms are arranged for the refugees, and the rent for 2,500 days of such shelter has already been paid. Many families receive cash. This particular organization handles two hundred to three hundred cases daily.

Other organizations exist for the aid of refugees. The headquarters of the Committee for Defense of Persecuted Jews in Germany are located in the center of luxury of Paris, the arcades of the Champs Elysees, where the visitor is surprised to find the unfortunate refugees mingling with the well-dressed promenaders on this corner of Parisian elegance. The president of this organization, Pierre Dreyfus, the son of Colonel Alfred Dreyfus, whose *cause celebre* shook the whole world at the end of the last century.

In the same luxurious building, a few floors higher up, are the offices of the French Committee for the Protection of the Persecuted Jewish Intellectuals. More than eight hundred physicians, attorneys, professors, artists, writers, and others are registered. No work exists in France for them.

The poorest of the refugees are received fraternally in the Jewish Asylum of Montmartre, where already several hundred have found food and shelter awaiting them. Poor, isolated, and forsaken men, they have no plans for their future. Every day they receive a total of two hundred meals, and after a few days they are forced to leave in order to make room for other unfortunates who are arriving daily.

All of these organizations face the same problem: how to provide a future for these refugees. Hospitals in France admit them cordially, but the unemployment that already exists in the country is a serious obstacle when it comes to finding work for these people. How find jobs for these strangers when the French themselves are in need of work? At the same time what chance would these merchants, physicians, and attorneys have anyway, when they do not even speak the French language and cannot legally practise their profession, which are already more than overcrowded in France. This problem will be difficult to solve, and for the present all Jewish efforts have to be toward immediate relief.

## Inside the German Cauldron

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doubtedly some feared the consequences of the American protests. Some believed that if left alone they could make a better trade with the government than if acting under external pressure, but the majority had no other motive than patriotic

Germany was attacked and they went to their defense, even to the point of self-sacrifice. To all such the pose by the non-German press of what actually happened is a mortification of the spirit. They consider the incidents less shameful than their publication. Of the 565,000 Jews in Germany fully half are descendants of the third and fourth generation of immigrants, but Germanism has run and itself wide and deep into their veins.

This code set up for them a pasteboard screen of legal security. They are, and declared themselves "German citizens of the Jewish persuasion." They meant this denationalization, Jewish sectarianism so deeply, earnestly, it is still so much of their mental outlook, that they are considerably bewildered at their political undoing. There are some 1,000,000 Ost Juden in Germany. Hitler might work their undoing, but he could not; he could not work havoc against the "persuasion" and the officially "religionless" Jews. The horror to both these classes, as one of them related it to me, is that the government treats them as "nur Juden." I took down a handful of pre-war books on anti-Semitism, with its peculiar swastika as the anti-Semitic emblem, and pointed to its genealogical tables, its biographies—some, of course, rubbish—identifying Jewish descent to ten generations back. My informant was puzzled. He had heard of such things, he knew German literature well, but he had imprinted his life on a law, and despite his intelligence he could not understand how a law could be reversed though he was the victim of it. He replied by the consent of the majority. "Die Reichsvertretung der deutschen Juden," by its resolution of May 29th, stands on the same ground. It seeks a public discussion with the government on the basis of the legal rights which Hitler has canceled. A simple man defined the situation tersely: "We are politically disfranchised, socially ostracized, and legally no better than field vermin. No one will be punished in Germany for killing a Jew."

The answer of thousands is emigration. How many have gone no one knows; the estimate is 60,000. Those nearest the borders threw themselves over and took the risk. Some paid the penalty. Since April the tempo of emigration has been accelerated, and the movement to some extent organized. Long lines sit daily at the Zionist offices seek-

ing passports for Palestine. Bureaus have been organized for obtaining positions for professional men in other countries. They have established classes for teaching foreign languages. The advertisements offering public and private tuition in English, French, Spanish and Hebrew are as eloquent as the information columns which reveal the educational opportunities for children in many countries, or report the economic opportunities in many lands. Several liquidation corporations have been started in the belief that they can realize on non-transportable assets, estates, houses and chattels. Emigration is a question of ready cash for travel and hundreds of men are appealing to their American friends for train fare. In the language of one of them, they know they are "in a bath of blood broth." Transportation companies are advertising unbelievably low fares to Palestine.

It is, however, estimated that half the Jews in Germany will prefer death and beggary rather than leave the fatherland. It is conceivable, reading between the lines, that the emigrants have been replaced numerically by the "religionless" Jews who have been thrust on the community, and who, having been forced into Jewry, propose to play a commanding role in its affairs. There have been some protests against their assumptions based on their social standing. The apostate Jews and their families also present a problem, and those who wish to keep them at a distance are studying the abrogated German constitution for a definition of "Jew." There is free debate as to the character of the schools which the Jews in the big cities must provide for their children. The assimilators who cling firmly to their shibboleths want conventional schools for their Jewish children excluded from the public school system. Their opponents, seizing upon an opportunity, not only want these schools to be predominantly Jewish in spirit but frankly ask that courses preparatory to emigration be put in to the foreground of instruction.

It is, however, noteworthy that in all the discussion the problem of the big city Jew is put into the foreground, the small town Jew is rarely mentioned. Yet statistically the Jewish problem in Germany reads otherwise. The 1925 census reported 564,379 Jews in the Reich. Of these, 376,782 were in the big cities. But of these 45 big cities the real concentra-

tion was in Berlin, 172,672; Breslau, 23,240; Frankfurt, 29,385; Cologne, 16,093; Munich, 10,068; Leipzig, 12,594, and Hamburg, 19,794. So nearly one hundred thousand Jews are scattered in 38 large cities, and 187,597 are dispersed throughout the hundreds of small towns which make up Germany. Their crushing is ironically illustrated by a recent decision of the Butchers' Federation of the Rhineland and Westphalia. It prohibited the Jewish butchers from selling pork and pork products, and ordered the compulsory closing of the Jewishly owned meat stores from sunset on Friday to Saturday evening. The order was accompanied with the neat statement that this would aid the Jews to comply with the Mosaic code.

All planning is for the larger communities. The disgorging of the Jewish doctors, lawyers, artists and other followers of the professions, and the exclusion of Jewish work from the art exhibitions, the excommunication of Jews from the world of music, etc., is kept steadily in the foreground. Before me is a letter from Munich. A Jewish storekeeper is still running his store, and he is compelled to keep his former non-Jewish help. His receipts are two or three marks a day. There must be thousands such, but their problem is not discussed in the public prints.

That there has been a large accession to the Zionist ranks seems certain, and from the advertising I judge the synagogues and temples, and the gatherings to discuss public questions, are well attended. Many Jews have become self-conscious. On the other hand there is a group, perhaps half-Jews, who in the *Frankfurter Zeitung*, in an article captioned "Don't you need us?" piteously begged to be permitted to become Nazis. At the other extreme are those who elaborately advise the Jews to turn their eyes inward, and cultivate Jewish ideals, Jewish culture and the like. Martin Buber is eloquently expounding his Neo-Hasidism, but it is not at all clear what this implies politically.

The Silesian case presented to the council of the League of Nations may prove a weapon in the hands of those who seek to adjust the situation. There are still Jews in Germany who dream of a restoration of the pre-Hitler conditions, but there are others who claim that the return to past conditions is not only impossible but undesirable, and that the solution of

the problem must be sought in a recognition of the Hitleristic formula of the state.

Von Papen defined the new Germany as the assertion of the folk-right superceding the old doctrine of the rights of humanity. This is no banality. It is the pivotal concept out of which modern anti-Semitism was evolved and the moral justification of Hitleristic brutality. It is as vital an operating thought as was the right of secession to the South, prior to and during the Civil War. Accepted as the basis of the organization of the state and the participation in its functions by the individual, it disposes of the Jewish claim to equality in citizenship. Jurists are, however, seeking within this formula for some legalization of the position of the Jews. The units of the state are three homogeneous groups; religion, agriculture, and the professions provide the basis of the three categories. The Jews are not a religious unit, nor are they a professional group. One jurist of considerable attainment has therefore conceived the idea that the government might be induced to aid the Jews in wholesale settlement on the land, setting aside an area for them, and permitting this peasant Jewry a large measure of local autonomy, relating it to the state as a whole by their one per cent proportion of representation in public national affairs. Less elaborate are the plans for accepting some sort of minority rights within Germany, and using them as a basis for a renewal of the struggle which began in 1812. The Ghettoization of the Jews in Germany is at this moment not unthinkable.

Actually, the government, liberally supported by those who wish to get rid of Jewish competition, has created an invisible but most tangible Ghetto. Exiled from the public and cultural life of Germany, careful not to show themselves in dangerous places—one reason visitors report the streets are quiet and orderly—the Jews are permitted to use their Hebrew books, worship as they please, and to discuss in German their inner problems. Apparently, as long as they do not write antagonistically of the government, and do not refer to the persecutorial character of the legislation adverse to them, they are allowed to do much as they please—amongst themselves. But they cannot cross the clear line of this invisible but wholly palpable ghetto. One reads even whimsical complaints. A dark-haired German was refused admission to an art ex-

hibition, a blond Jew was given a pass.

In all the mass of reading I came across two pleasant notes. A Christian woman, who owed her son's life to a Jewish doctor, advertised for Jewish children who would be taken care of free of charge in her sanitarium. A Jew, Max Haller, a small storekeeper in Berlin-Friedenau, faced the boycott on the morning of April first by opening his store and putting a placard in the window which read:

I risked my life for Germany for four years. I spent three years on the submarine U. C. 22. Two of my brothers gave their lives for Germany on French battlefields. He who believes it accords with the German spirit should boycott me, and not trade in my store.

Below he hung his six medals and his submarine certificate. The crowd that soon gathered sympathized with him. A general passed through the Brown Shirt picket, entered and expressed his sympathy with Haller. A judge entered and bought a trifle. The wife of a professor gave him a field violet as a token. Eventually the local commandant asked Haller to remove the sign as the crowd it attracted interfered with the traffic. Haller took down his sign and closed his store. He writes: "In that black day I overcame an inner conflict. I am a Jew self-conscious and proud. I want to help build up Palestine for my people (voksgenossen). Our children should walk upright in a land whose soil they are permitted to cultivate."

## German Jewish Labor

(Continued from page 295)

which keeps them alive. And it is this job which is now being taken away from thousands of them because they are Jews, and given to the new aristocrats, the "pure Aryans." The Nazi aim is to drive out the Jews not only from the professions, the universities, the theaters, concert halls, and newspapers, but also from the workshops, stores, and offices; in a word, from all places where they can earn an honest and honorable living without exploiting others. Whether this is a deliberate attempt and part of a conscious program to degrade and defame Jews, or not, economically Jews in Germany are being driven back to Ghetto occupations as well as to the social discriminations of the Ghetto, even though this is contrary to the larger economic interests of laboring Germany.

## A Century of Chicago Jewry

(Continued from page 299)

boring localities in Europe, these settlers remained close to each other in Chicago, visiting each other frequently and helping newcomers socially and economically.

The first real wave of Jewish immigration to Chicago coincided with three historic events: the migration of 1848 from Europe, the discovery of gold in California in 1849, and the opening of the Illinois and Michigan Canal and the Galena and Chicago Railroad. Even a cholera epidemic in 1849 failed to halt the growth as scores of Jews bound for the gold fields decided that Chicago was a good place at which to stop permanently. So great had the rising tide of immigration become in the late 1840s that the older Jewish communities in the East began to seek means of establishing the newcomers in the Western territories. At the behest of William Renau, one of the founders of B'nai B'rith, a Jewish Colonization Association was called into being, and Henry Mayer was sent to Chicago as the Association's agent to investigate the possibilities of founding a Jewish settlement there. He actually started a colonization project at Schaumburg in Cook County near Chicago, and reported that "this part of the land, especially Chicago, opens a vista into a large commercial future." A number of Jews came to Schaumburg where they bought land at a dollar an acre, but after a brief stay most of them left to go into business in Chicago.

Even before the accessions of 1848-49 the Jews had begun to feel the need of such essential institutions as a synagogue and a burial society. Jewish religious services were held in Chicago for the first time on Yom Kippur, 1845, in a private room over a store on the corner of Wells and Lake Streets. Exactly a minyan was present and Philip Newburg and Mayer Klein officiated. The Torah scroll they used had been brought from Germany by the Kohn brothers. No other services were held until the next Day of Atonement, when Philip Newburg and Abraham Kohn officiated at service in a vacant store room above the dry goods emporium of Rosenfeld & Rosenberg at 155 Lake Street. Chicago's first Jewish organization, the Jewish Burial Society, was created in 1846 with Isaac Wormser as president. An acre of ground was bought from

city for \$46 in what is now Lincoln Park, but what was then outside the city limits. This cemetery was abandoned in 1857 and its site now marked by a memorial plaque. Chicago's first permanent Jewish congregation was organized in 1847 and Rev. Ignatz Kunreuther was bought from New York to serve as preacher and reader. The congregation took the name of Kehilath Moshe Ma'ariv (Community of the Dawn of the West), assumed the property of the Jewish Burial Society, and elected Leopold Mayer as president. The Orthodox Ashkenazic ritual was adopted and all the members strictly observed the Sabbath. The cant store room remained the temporary house of worship until 1851 when a frame synagogue was built on a leased lot on Clark Street, the present site of the Chicago Post Office. Two years later a day school was opened where Hebrew was taught in addition to the regular common school curriculum.

In the meantime the complexion of the Jewish community was undergoing a change as a result of the steady influx of German-Polish Jews, whom the first settlers regarded as an inferior caste. Out of this sentiment grew Congregation B'nai Sholom, a congregation of Polish Jews who elected S. Harris as president and Henry Greenebaum as secretary. Soon after some members of the K. A. M. Congregation founded the Hebrew Benevolent Society (1851), the B'nai Sholom followed suit with a similar society for the relief of the aged and the sick, and a burial society. With the acquisition of a cemetery by the Hebrew Benevolent Society the tiny community had three cemeteries side by side, and what is more important, the first outward manifestation of the division that was later to characterize it. In 1859, however, the two relief societies joined forces under the name of the United Hebrew Relief Society.

In a few years K. A. M. Congregation, whose Rabbi was then Dr. S. Friedlander (the predecessor of the famous Rabbi Liebman Adler), had not only outgrown its first synagogue but was beginning to find many of its members dissatisfied with the rigid Orthodox procedure and demanding revision and modernization of the ritual. Some changes were made but not enough to satisfy the more advanced members, who had been influenced by the Reform movement. In 1858, three years after the

Congregation had dedicated its second synagogue, a secession occurred. The group which broke away called itself the Reformverein. Leopold Mayer was president; Dr. Bernard Felsenthal, secretary. Within two years the Reformverein had become strong enough to organize itself into Sinai Temple with Dr. Felsenthal as its rabbi.

Although still numerically small, the Jewish community during this period of organization began to assume an active share in the civic and political life of the city as a whole and to wield a measure of influence in national Jewish affairs. In 1855, Henry Greenebaum, who had already founded the Greenebaum bank with his brothers Elias and Michael, was elected to the board of aldermen on which he served for a decade. In the interim he was a presidential elector on the Douglas ticket in 1860. Edward Solomon, later governor of Washington Territory, was named city clerk in 1858. Abraham Kohn was his successor in that office.

The anti-slavery movement found many supporters among the Jews of Chicago. It was Henry Greenebaum who led a group in 1853 which wrested a fugitive slave from the Federal marshal who had arrested him. At a mass meeting called to ratify the incident Greenebaum was one of the principal speakers. Rabbi Felsenthal repeatedly defied his own congregation by his vigorous anti-slavery sermons from the pulpit of the Reformverein and in outspoken articles in the Illinois Staats-Zeitung. Rabbi Liebman Adler of K. A. M. Congregation was also outspoken against slavery.

Because of this wide-spread feeling numerous Chicago Jews were among the earliest supporters of the new Republican Party. George Schneider, editor of the Illinois Staats-Zeitung, led the way in creating the party in Illinois, and he, together with Leopold Mayer, Julius Rosenthal and Adolph Loeb, were four of the five German-Americans who issued the first official call for a German-American mass meeting in Chicago in 1853 to join the Republican Party. At this meeting Schneider was elected a delegate to the first Republican National Convention in 1856.

Chicago Jews also worked for the nomination and election of Lincoln in 1860. Even before that, Chicago Jews had been friends of the Liber-

ator. Schneider had known Lincoln when the latter was practicing law in Springfield. During the Lincoln-Douglas debates in 1855 Lincoln called on Henry Greenebaum to ask him for his support in the senatorial campaign. When Lincoln passed through Chicago in 1861 on his way to the inauguration in Washington, Abraham Kohn presented him with a silk American flag, the folds of which bore Hebrew characters lettered in black with the third to the ninth verses of the first chapter in Joshua. After his inauguration Lincoln appointed Schneider consul to Denmark.

Small as it was, Chicago's Jewish community managed to raise \$11,000 to equip its own company in the Civil War. Dankmar Adler, son of Rabbi Adler, and Joseph B. Greenhut, were among the Chicago Jews who served in the war with distinction. A delegation from the United Hebrew Relief Society represented Chicago Jewry in Lincoln's funeral procession, and Schneider and Lorenz Brentano were members of the Chicago Citizen's Committee which went to the funeral in Springfield. While Lincoln's body lay in state in the Chicago court house it rested under a canopy inscribed with the Hebrew lament "the beauty of Israel is slain upon the high places."

In the first great protest of American Jewry against anti-Semitism abroad—the treaty between America and Switzerland which barred non-Christians from the equal enjoyment of the treaty's provisions—Chicago Jewry had a part. On the advice of Senator Stephen A. Douglas the Jews of Chicago sent a memorial to President Buchanan urging that the treaty be rejected. They were also represented at a national convention of Jews held at Baltimore in 1857 to protest against the treaty. In the same year the first B'nai B'rith lodge was formed in Chicago and it made valiant efforts to heal the widening breach in the Jewish community. The establishment of Sinai Temple in 1860 gave Chicago Jewry a voice in the national councils of the Reform movement. Abraham Kohn was associated with Dr. Isaac M. Wise's efforts to create an American rabbinical seminary and helped to raise funds in Chicago for the project.

THE second period in the early history of the Jews of Chicago, the years from the opening of the Civil War to the great fire of 1871, was one of expansion and growth.

Sinai Temple opened a new house of worship costing \$7,000 in 1863, and in the following year K. A. M. Congregation built its first temple. Zion Congregation was organized in the same year with Rabbi Felsenthal as spiritual leader. Other new congregations formed during this time were Anshe Sholom, Shaarey Zedek, Temple Sholom, B'nai Abraham, and Beth Hamdresh Hagodol, the latter the first synagogue of the newly-arrived Russian Jews.

In 1868 the community undertook its most notable enterprise, the building of the first Jewish hospital. About the same time Chicago Jewry made its initial contribution to Jewish philanthropies on a national scale when it gave a generous sum to the B'nai B'rith Orphan Home in Cleveland which was dedicated in 1868. Jewish journalism also began with the publication of the *Chicago Western Hebrew*, an Anglo-Jewish weekly, and *Zeichen der Zeit*, a German literary and religious monthly, edited by Dr. Chronic, Rabbi Felsenthal's successor at Sinai Temple. In 1869 the more prosperous element among the German Jews organized the Standard Club, which became the center of social life of the Jewish aristocracy.

Before the great fire, Chicago Jewry had already crystallized into definite social and religious strata and the community's national elements consisted of German, Polish and Russian Jews. Around the congregations then in existence had sprung up numerous societies and clubs which added strength and solidarity to the communal organization. The growth of separate institutions, and the development of definite areas of Jewish settlement, were already indicative of the chasm between the various elements of Jewry. Moreover, by 1870, the Jewish community was no longer concentrated around Lake street. Some Jews lived north of the Chicago River while the more prosperous and older settlers who had adjusted themselves to their new surroundings lived south of the Loop. The later arrivals were centered on the western fringe of the Loop, but in what was later to become the ghetto, Moses Goodman, a butcher, was the only Jewish resident. That the community as a whole was growing in importance is attested by the increase in the number of Jewish professional men, the standing of Jewish merchants and bankers who were prospering with the city, and the election of Charles Ehrhardt and

Lorenz Brentano to the state legislature and Leopold Mayer to the board of aldermen.

**I**N the history of Chicago Jewry the fires of 1871 and 1874 were turning points. Because the bulk of the Jews were still business men, the first conflagration hit them particularly hard; most of the city's mercantile area was in the heart of the fire-swept zone. It impoverished many who had been leaders in philanthropy and destroyed a number of Jewish institutions, including Sinai Temple, Temple Sholom and the Jewish Hospital. The disaster not only materially altered the economic status of some of the most substantial Jews but brought about a major realignment of areas of Jewish residence.

On the morning after the fire a group of German Jews organized Temple Beth-El on the Northwest side. Many new lodges and associations sprang up, among them the Chicago Rabbinical Association which became an important factor in fostering cooperation between the various factions of the community. The second fire, in 1874, centering on the South Side, did its greatest damage among the Russian and Polish Jews who had largely escaped the first. This disaster gave the United Hebrew Relief Society its first major task. But more important was the fact that it brought about the formal acknowledgment of the existence of disintegrating forces in the community. After the fire of 1874 the East European Jews who had lost their homes and synagogues on the East side of the Chicago River moved to the West side. The Mariampol Congregation led the way in this migration, which marked the beginning of the ghetto.

While the Russian Jews were building up the ghetto, efforts were begun to unify the German Jews when a committee from the ultra-Reform Sinai Temple and K. A. M. Congregation sought to merge both congregations. The refusal of the latter to countenance Sunday services prevented the union and resulted in both groups building new houses of worship in the fashionable Prairie Avenue district. Notwithstanding these divergent elements philanthropic and cultural enterprises continued to multiply. Michael Reese Hospital was opened in 1879. The Jewish Educational Society and the Zion Literary Societies were founded by the Reform and Semi-Reform groups in 1876 and 1877. Less absorbed in the larger life of the city

and continuing to speak Yiddish, Orthodox groups were able to transmit their heritage to the younger generation through a net-work of cheders and a closer Jewish communal life. A number of new Jewish papers in German and English appeared in the 1870s, and in 1879 there was published the short-lived *Israelitische Presse*, a Yiddish weekly. Three new congregations—Anshe Emeth, Emanuel, and the Russische Shul—all came into existence.

(To be concluded next month)

## Felix Adler

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Kantian philosophy one of the supremely disintegrative forces in modern life. It was what Adler learned in the "Critique of Pure Reason" which took him out of the synagogue—not any infidelity to Judaism but rather, a perfect fidelity to those categories of thought which made it impossible for the young student to accept the theological integument in which the ethical consciousness of Israel had been for centuries enveloped and therewith preserved. But if the influence of Kant broke down Adler's theology—his belief in God and immortality—it reaffirmed his confidence in that covenant of duty, that law of right, which he saw guiding and checking humanity as gravitation binds the stars. It is interesting to note how Felix Adler moved from the religion of his fathers into the faith of his own soul only in the end to find that, in all things essential, they were the same. This, of course, was what Kant himself discovered—that the doubts of pure reason must be corrected by the affirmations of practical reason. With Adler, also, the essentially spiritual character of his thought gave his moral teachings from the beginning a transcendental significance which supplied the basis of a genuine religion. Duty, to this Jew who had shaken the dust of the synagogue from off his feet, presented the aspect of "an infinite, absolute, majestic, august, and holy law," to quote Adler's own words; and this "law" entered into the lives of men as a mandate of service and devotion which lifted them into the realm of transcendent vision and achievement. The God of the prophets was not very far from this conception. Ethical Culture was perhaps only a rewriting of the ancient law of the Most High. Adler would seem to have confessed as much when he declared

was written of old that 'the fear of Lord is the beginning of wisdom.' could say not fear, since fear is an noble thing, but reverence and awe the presence of the moral law is the beginning of true religion."

Felix Adler's ethical sense was in its intimate implications Hebraic, so was also Hebraic in its immediate applications. Morality, of course, always meant to this great teacher a standard of individual virtue. But it meant as well, and even more, a problem of social action. Adler's moral philosophy, in other words, was touched, impregnated, with socialism. Virtue must fulfill itself in a life of character which found its full expression in the service of one's fellows! From this standpoint Adler was throughout his life conscious of a social responsibility, even a social passion, which ranked him in the great succession of the Jewish and later Christian prophets. He was never a fanatic, least of all a fanatic. He saw gain, and much possible loss, in extreme thought and precipitate action. He was the last man in the world to be effective, or even happy, in the violent processes of revolution.

He trusted democracy, and the slow sure methods of political change. He saw the social consequences of the loss of faith, as inevitable as effect following cause, made him for the generation preceding the Great War one of the two or three outstanding public leaders of his community. In educational reform, tenement house reform, child labor reform, political reform, in the struggle for municipal reform, improved conditions of labor, civic decency, justice for the negro and all oppressed groups, disarmament and world peace, Felix Adler was at once a dominant intellectual force and a trusted practical counselor. Especially in education was his influence profound. The schools which he reared were monuments in which, perhaps, he took his greatest pride. Deep down within him was the faith that the conscience could be stirred and disciplined, the mind cultivated, virtue established by the right influences of environment and training. It was "culture" once again as the watchword of his faithful works.

There was much that was tragic in Adler's later days. He lived to see the inevitable waning of that fresh fullness which in the beginning, and for years, made his Ethical Movement a power in the land. He endured the cataclysmic crash of a war which wrecked the world which he had con-

spicuously and beneficently helped to build, and left it in ruins. Above all, he saw the passing of his own generation, and the coming of a new generation which "knew not Joseph." The moral virtue which he adored became the jest of the jazz age after the War. "Duty" was turned into a byword, even a hissing, among men. The ethical idealism of a whole society seemed to be crumbling away in these latter days, and leaving the great teacher as forlorn as any of his spiritual forebears of the Old Testament. There was a certain fitness in this denouement of his career, for had not Adler taught that frustration was the basic experience of life, and the acceptance of frustration the proof of wisdom? But if he felt the frustration of his work, he had likewise learned the wisdom of his teaching. For in these dark days he never complained, voiced no reproaches, called down no doom upon a reckless and unregenerate generation. Whatever his inward sorrows, he remained calm, serene, austere—to the end the living witness of the unshaken and unshakable integrity of his ideals.

Felix Adler was a man of varied talents as well as supreme abilities. Philosopher and prophet were impressively combined in him. His scholarship was authentic, and brought him honors both here and abroad. He was a man of affairs who raised and administered large sums of money in fruitful enterprises. He was an accomplished speaker, an inspiring teacher, an influential and high-minded public servant. At least one great hymn proved him to be a poet. He knew the ways of friendship and the touch of genius. But he will be longest and most fittingly remembered, in my judgment, as a religious leader, whose emphasis upon the ethical content of the spiritual life led to the organization of a unique religious movement which found followers in other countries than our own. The great religious leaders produced by America in the course of two hundred years of history can be counted on fewer than the fingers of two hands. Of these Felix Adler was indisputably one.

## The Graphic Sketch Club

(Continued from page 300)

part of the Graphic Sketch Club. Mr. Fleisher himself is not only the donor (to the public) of this treasure trove, but his unerring good taste is responsible for the arrangement of all this beauty.

He believes that art is democratic.

As one never knows where lightning will strike, so one never knows whence genius will spring, so his project is free to all: Jew, Gentile, Catholic, Protestant, Negro, Chinaman, pillar of society, or ex-convict. Nervous and mental cases, too, have gone to this sanctuary as to a haven of refuge.

There is no roll call at this unusual school. One is asked no questions when he joins. He is free to come and go as he wishes. He may enter a class at any time. He may handle (as may visitors) any art object he wishes to. Nothing is locked, nor is there a need for bars. Here in this neighborhood which some might call proletarian, nothing has ever been stolen in thirty years.

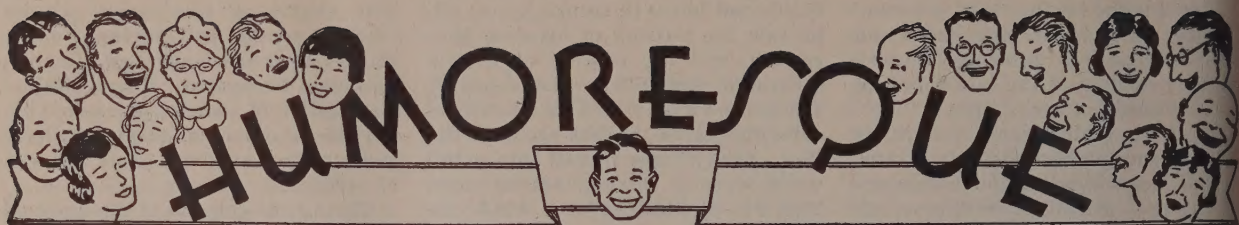
The religious treasures at the sanctuary are second to none. They include the world's finest collections of ikons. The club runs itself; Mr. Fleisher pays the bills; a caretaker keeps things spic and span; and Miss Pauline Mitchell, a charming and unusual woman of rare culture and poise, presides as hostess.

One has but to let Mr. Fleisher know that he is unable to buy art materials, and they are furnished him gratis. One may attend every evening, or one may attend intermittently. One is not urged, or coerced here, for this is unlike any other school in the world. Here one is encouraged to go on to new heights. One may learn many things at this school: illustration, sculpture, design, French, French Drama, and the dance, not to mention various branches of art proper.

When Thurston, the great magician, visited this sanctuary he said: "What is it I feel here—something wonderful, calming, different?" Mr. Fleisher himself expressed it when he said that it "keys one down."

Mr. Fleisher still, after thirty years, has his original rug and desk. Up until five years ago, this man, who is unmarried, had never taken a vacation.

The fact that Samuel Fleisher has concealed himself behind the Graphic Sketch Club is an illustration of a man's power to lose himself in his work and in his avocation. However, it is not hidden from Philadelphia, which has blazed a trail to his door. In 1923 he was presented with the most prized of all local awards—The Bok Prize for outstanding work. Needless to say, the \$10,000 prize money was immediately put into the Graphic Sketch Club, to make it still more useful.



**SAMUEL:** "Why did you tell Jake's wife that her husband had died suddenly, when as a matter of fact, he didn't die at all, but only lost his fortune?"

Mose: "I wanted to break the bad news gradually."

#### Who's Right?

ONCE upon a time, when the citizens of the famous city of Chelm were suffering terribly from the depression, they held a mass meeting, and decided to pay someone a stipulated sum to do all the worrying for the community, so as to leave the minds of the other Jews free to concentrate on constructive measures. Reb Yossul was selected to carry the burden of worry for the entire kehilla for the sum of five rubles a month.

All went well for a time, until several of the more observant of the subscribers to the fund noticed that Reb Yossul seemed entirely too cheerful, and did not look at all worried. These men complained to the rabbi, and threatened to withdraw from the agreement.

"I don't blame you," said the rabbi, "but on the other hand, neither do I blame Reb Yossul. If I could earn five rubles a month so easily, I wouldn't worry, either."

#### That's Different

"I UNDERSTAND, Sol," said Irving, "that your wife came from a very fine family."

"Came is hardly the right word," replied Sol, mournfully. "She brought it right home with her."

#### Saving Expenses

LEO, wishing to broadcast certain glad tidings to his father in England as quickly and as cheaply as possible, cabled thus, "Isaiah 9-6." (This is the verse beginning "For unto us a child is born, unto us a son is given.")

When the message arrived on the

*THOSE who will receive new books this month as a reward for having their jokes appear on this page are: Anna Barr, Seattle, Wash.; Lewis L. Gelfand, Liverpool, England; A. J. Livinson, Montreal, Can.; Adele Pitluck, St. Joseph, Mo.; and Mrs. Boris Brutskus, Berlin, Germany.*

other side, Leo's father was not home, but his mother, knowing her husband was anxious to receive the news, telephoned him.

"It's clear to me," she said excitedly, "that Leo has a boy weighing nine pounds and six ounces, but what I can't understand is why they have named him Isaiah."

#### The Good Husband

ABRAHAM: "What present are you going to get your wife for your wedding anniversary?"

Jacob: "My dear Abe, I never get my wife a present like that. Maybe it would not please her. I make it a rule always to ask her what she wants."

Abraham: "Well, and what does she want?"

Jacob: "Oh, she's been wanting a fur coat for eight years."

#### Right!

REUBEN: "My car is giving me lots of trouble."

Rachel: "What's the matter?"

Reuben: "Today I had to spend twenty dollars again for repairs!"

Rachel: "Hm! that's too bad. What year is it?"

Reuben: "What year! Oi, a schwartz yor!"

#### The Philanthropist

ONE shabbus afternoon a rabbi passed a Jewish merchant's store, and was amazed to find it open. He entered, thinking that perhaps something extraordinary had happened, but no; there stood the merchant showing goods to a customer. The

rabbi waited until the latter had left the store, and then approached the proprietor.

"What's this, Applebaum? Are you doing business on shabbus?" he asked.

"Listen, rabbi," sighed Applebaum, "come with me for a minute. Do you see these pants marked down to \$1.25? They cost me \$3 a pair. Do you see these shirts I'm selling at 85c? They cost me over a dollar a piece. Do you call this a business? I'm giving things away. Can't one run a charity on shabbus?"

#### An Honest Man

BACK in the days of the stagecoach, Levy and Weinstein were traveling together on a long business trip. They were chatting pleasantly when suddenly their coach was stopped by a gang of armed bandits.

"Your money or your life!" roared the leader of the robbers, aiming a shotgun at the two travelers.

"Just a minute, please, Mr. Bandit!" cried Levy, excitedly pulling out his wallet. "I owe my friend here five hundred dollars, and I want to pay him first!"

#### A Good Excuse

WHEN little Sidney was reproved by his father for getting such low marks on his school report card, the only alibi he could think of was anti-Semitism.

"It's because I'm a Jew," he said stoutly.

His father pondered long and painfully, and decided that nothing should stand in the way of Sidney's success in school. So he had the boy converted to Christianity. To his sorrow, however, Sidney continued to bring home the same low marks. The father flew into a rage, and demanded an explanation.

"Well," answered Sidney, "our kind can't learn so fast, like those Jewish boys."